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Of the Church · By the Church · For the Church ·

Luther League Review

The · Official · Organ · of the Luther · League · of America

REFORMATION NUMBF

Burning Bibles at Ituango, Colombia

(*See page 4*)

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

Count on Me

JUST think what it would mean if every Luther Leaguer said to his officers and committee chairmen: "Count on me."

Everywhere throughout the length and breadth of the United States and Canada there would be stronger Luther Leagues, "not slothful in business, but fervent in spirit, serving the Lord." Everywhere there would be many willing hands and hearts who could be counted on to help attain large objectives.

This encouraging "count on me" spirit is coming rapidly into our League work. For an example, read what R. K. Lampe, the newly-elected President of the Iowa Synodical League, has written to his Leaguers:

> "The Luther League of America is the ONLY self-sustaining young people's church society. Others receive help from their church bodies, but we don't—we stand on our own feet. But it takes more money; it's worth it though.
>
> "Our national organization has cleaned up the debt which hung over our heads so long. We are on our feet, ready to start a great work in the Kingdom of Christ—but we need money and we need it NOW.
>
> "To continue our present way of cutting expenses to the bone will get us by for the time being, but eventually it means retrogression. We must go forward, and our new objectives—Education, Missions, Life Service—point the way. To put these across demands a greater income, and to provide a greater income the Luther League of America must count on the Leaguers to become 'sustaining members.'
>
> "To become a 'sustaining member' you subscribe $5 or more a year for the next three years. Any one who is enough interested in the youth of his Church to give his financial assistance is invited and eligible for membership."

"Count on me in the sustaining membership" has not only come from Mr. Lampe, but from more than 300 others. But we still need 895 more who will say "count on me for $5, $10, $25, $50 and $100 contributions."

Write this inspiring "count on me" to John Greiner, Jr., Secretary, Finance Committee, Luther League of America, 400 Lackawanna Avenue, Scranton, Pa. Big things can not be accomplished without YOUR "count on me."

CLARENCE C. DITTMER,
Treasurer, Luther League of America.

Burning the Bible

(From Bible Society Record)

THE practice of burning the Bible in Latin America is not an uncommon occurrence. We read of such things happening in the days long ago, but it is very hard for the twentieth century Christian to understand why today the Bible should be burned.

An English missionary told me that when they tell their friends at home about Bible burning in Latin America, they think we are bigoted and intolerant. Many still believe that it is impossible for the Roman Catholic Church to allow such a thing; that there is very little need of circulating the Bible in countries where the Roman Church has dominated for centuries. Still in our own country, in April of 1921, in the State of Texas, two priests collected and burned publicly, New Testaments and portions of the Bible in the presence of about one hundred people.

A missionary at San Miguel, El Salvador, told me that last November, while teaching her Sunday School class of boys on the lesson taken from Jeremiah, chapter thirty-six, on "The Burning of the Roll," she asked if any had ever seen the Bible burned. One of them raised his hand, and in an unconcerned way, told her that he had. She asked him where, and he told her that it happened in a neighbor's house, and that a priest did it.

In 1921, one of our colporteurs in company with a Methodist missionary in the province of Chitre, Republic of Panama, saw with their own eyes a priest following them from house to house demanding the Testaments and portions of the Bible which the people bought, for the purpose of burning them.

When I was in Medellin last fall, the third largest city in Colombia, I was told a very interesting story of a Bible burning incident as witnessed by our colporteur, Don Vicente Moreno, and a Presbyterian missionary, the Rev. C. A. Douglass. I shall let Mr. Douglass relate the incident in his own words:

"My object on a recent evangelistic trip was to visit a number of towns that have never been visited by a missionary. About midway, on Wednesday, came the most exciting event of the trip. A man known to us to be a traveling merchant came to Don Vicente and wished to buy a number of our Bibles and portions to sell at the farmhouses on the mountains round about. This man took stock of all we had with us, and then closed the bargain, accepting the whole quantity at the price named. Soon a boy came running in crying, 'They are burni the Bibles.' I snatched up my kodak ar ran to the plaza, which was near; an sure enough, there in front of the chur they had a pile of straw burning, and the had all the Bibles we had just sold to th trader, and they were tearing them to piece and dropping them on the fire. The pries was standing there directing them, and tw policemen to see that not a leaf escaped th fire. When they saw the kodak they seeme pleased, and the priest especially, for h pulled his cassock straight, and smoothe it out, and posed for the picture.

After I took the picture, I tried to ge some leaves of the Bibles half burned, bu they prevented me. I offered to buy them Then later I secretly offered a boy twent cents if he would get me even one leaf ha burned. The ever-present small boy ca generally move a mountain for that pric but he failed this time. The policem watched until the last bit of paper was r duced to ashes. The crowd under the d rection of the priest gave a number 'vivas' (hurrahs) for the Church and f the Virgin, for the Pope, for the nuns, a one for the priest. The action of the pri was very much disapproved by many of t conservatives, which is the church par There is a real sentiment in our fav there now, and many that openly say th would gladly receive us and listen to o message when we return."

Such vandal acts fail to intimidate all t people. Rather does it open otherwise clos doors. Such news spreads, and others come more curious than ever to know t message the Condemned Book conta Bible burners are advertising agents, b they do not know it.

As a direct result of the Bible burnin just described by Mr. Douglass, one pri who was assistant to the one responsible f such an un-Christian act, like Saul of Ta sus, felt stricken at heart, and decided cast off the ties that bound him to such a intolerant system. News of this incident h spread beyond the borders of Ituango, a town of some few thousand inhabitant Several newspapers in Colombia and oth republics have taken it up, and have co mented on the decision taken by the ne ex-priest, Juan Estaban Roldan.

Do those who burn it think that Bib burning prevents the Word of God fr falling into the hands of the common peop Can the Word of God be burned? Th burned John Huss in 1415. They cast

(*Continued on page* 7)

The Babylonian Captivity of the Church

BY MARGARET OLSEN

(Reprinted from *Lutheran Church Herald*)

IN concluding his address to the German nobility, Luther said, "I have another song still to sing concerning Rome. If they wish to hear it I will sing it to them and sing it with all my might. Do you understand, my friend Rome, what I mean?"

The song he refers to is his second great reforming work, or second war trumpet (as it was called), viz., "The Babylonian Captivity of the Church."

This book of ninety pages was published in October, 1520. While his address to the German nobility was written in German, and appealed to the mass of the nation, this work was written in Latin, as it was intended primarily for the clergy and scholars, and it was translated against his wishes.

The first book was directed against the practical abuses in the Church and State. This one is a direct blow at the very base of her theology—the sacramental system of the Roman Church, by which she controls and accompanies the life of a Christian from the cradle to the grave—every important act and event of life being under the power of the priest. He represents this system as a Captivity, and Rome as the modern Babylon.

Luther said, "I have learned and am certain that the papacy is the Kingdom of Babylon and the power of Nimrod, the mighty hunter. Giving the cup to the laity at Communion is enjoined by the Bible and forbidden by the Pope, wherefore I shall proceed to show that they are wicked who deny the sacrament in both kinds to laymen. In order to do this more conveniently, I shall sing a prelude on the Captivity of the Roman Church."

Now let us follow a little closely and see how Luther exposes and breaks this bondage.

He begins his book with a lengthy discussion on the Sacrament of Holy Communion, and examines, at length, three abuses of this sacrament:

First: The withdrawal of the cup from the laity.

Second: The doctrine of Transubstantiation.

Third: The Sacrifice of the mass, or teaching that it is a sacrifice.

What proof does Luther give for saying the Church has no more right to take away the cup from the laity than the bread?

He uses a sure weapon of defense, the Word of God, insisting that the doctrine concerning it must be found only in the Words of the Institution as recorded in Matthew, Mark and Luke, and also in St. Paul's first Epistle to the Corinthians.

Let us read carefully the Words of Institution. Matt. 26:26-27: "And as they were eating, Jesus took bread and blessed and brake it, and gave it to His Disciples and said, Take, eat, this is my body. And He took the cup, and gave thanks, and gave to them, saying Drink ye all of it."

In Mark 14:22-23: "And as they were eating, He took bread and when He had blessed it, He brake it and gave to them and said, Take ye, this is my body. And He took the cup, and when He had given thanks, He gave to them, and they all drank of it."

Luke 22:19: "And He took bread and when He had given thanks, He brake it, and gave it to them, saying, This is my body which is given for you. This do in remembrance of me. And the cup in the same manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you."

1 Cor. 11:23-25: "The Lord Jesus Christ in the night in which He was betrayed, took bread and when He had given thanks, He brake it and said, This is my body which is broken for you. This do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood. This do as often as ye drink in remembrance of me."

In Matthew, Christ did not say about the bread, "Eat ye all of it," but He did say about the cup, "Drink ye all of it."

Mark does not say they all ate, but he says "They all drank of it."

It seems each writer lays stress upon the cup as if they, through a prophetic vision, saw the schism that would come, forbidding some the communion in the cup which Christ wanted common to all.

Christ gave the whole sacrament to all of His Disciples, and we, with Luther, firmly believe that the whole sacrament was intended for the laity and not only the bread. We cannot believe that it was our Lord's intention that the priests alone should consume all of the cup, as is the contention and practice even to this day among Catholic priests.

Christ said, "This is my blood which is shed for you and for many for the remission of sins." The blood is given for all for whose sins it is shed and this means layman as well as priest.

Doctrine of Transubstantiation. The doctrine that the bread and wine in the Lord's Supper is converted or changes into the body of Christ, Luther rejects, asserting that it is not scriptural, and he denies that a miraculouss change takes place.

St. Paul in 1 Cor. 11, calls them real bread and wine.

Luther maintains the co-existence of the body and blood in and under the bread and wine—both being real—the one visible and the other invisible.

In our Catechism and Explanation the question is asked, "What is the Sacrament of the Altar," and the answer is:

"The Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and drink."

And again, "What is it that makes the bread and wine the Sacrament of Christ's Body and Blood?"

And the answer is, "It is the Lord's own Word which is added to the bread and wine," for as Luther says, "Without God's Word they would be only bread and wine, but being connected with God's Word they are truly the body and blood of Christ. For as the mouth of Christ speaketh so it is. He can neither lie nor deceive."

Luther firmly believed in the real presence of the body and blood of Christ, but denied that transubstantiation, or the theory of substantial union of the elements.

The Lutheran believes that in the sacramental act, when the bread is taken and eaten, and the wine is taken and drunk, and not before or afterwards, that the promise of the bodily presence belongs.

We believe that when the servant of God in the Holy Communion says to us in giving us the bread and wine, "This is the true body of Christ" and "This is the true blood of Christ," we receive the bread and wine by the mouth in a natural way and at the same time the true body and blood of Christ in a supernatural way.

You say you do not understand it, cannot comprehend it. We do not understand the incarnation, how Christ in the fulness of time clothed Himself with human flesh, came and dwelt among us, and we behold His glory, the glory of the only begotten from eternity, but we do believe that in the person of Christ there is a union of two natures, a perfect human and a perfect divine, true man, true God, these two natures united, but never mingled or confused. So we also with a simple, childlike faith believe that in the Lord's Supper we do receive with and under the bread and wine the body and atoning blood of our Blessed Redeemer.

Sacrifice of the Mass. The third bondage or captivity concerning the Lord's Supper, which Luther attacks, he considers the most impious of all. Luther said: "There is no belief in the Church more generally believed or more firmly held than that the mass is a good work and a sacrifice. This abuse has brought in an infinite flood of other abuses until faith in the Sacrament has been utterly lost and they have made this Divine Sacrament a mere subject of traffic and money-getting contract. They make God no longer the bestower of good gifts to us, but the receiver of ours. Alas for such impiety."

The Lord's Supper is a commemoration of the atoning death of Christ and the assurance of the forgiveness of sin, appropriated by faith. This is the gift of God to man and not the gift of man to God, but the Romanists have changed it into good works and think that by mere good works they can please God.

Luther also objected to the use of the Latin language in the Mass and demanded the vernacular.

Concerning the Sacrament of Baptism Luther thanks God that this sacrament has been preserved from abuse, "from foul and impious monstrosities of avarice and superstition, but the glory of the freedom wherunto we were baptized has been captured by the Roman Church."

With regard to the nature of baptism, he agrees essentially with the Roman doctrine that baptism is a means of regeneration.

John 3:5: "Verily, verily, I say unto Thee, except a man be born of the water and the spirit he cannot enter into the Kingdom of God."

Titus 3:5: "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost."

Through baptism, we are brought into fellowship with God. It is, as it were, the door through which we enter the Kingdom of Heaven. Luther laid stress on the fact that infants should be baptized, and surely it is our Lord's command that little children should be baptized, for has He not said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

Infant baptism has been the practice of the Church since the days of the Apostles. According to the earlier church fathers Origen says, "From the Apostles the Church has practiced to administer baptism to infants."

Augustine says, "Infant baptism had not been introduced by any church council, but had always been in use."

Now, if a man falls away from his baptismal covenant, the covenant has not been broken on God's side, and He is faithful and just, willing to forgive all who turn to Him in spirit and truth. A second baptism is not necessary, but we turn to Him in faith, cleave to His promise made in baptism, and all our sins are forgiven.

Mode of Baptism. Luther preferred complete immersion, then prevalent in England and some parts of the Continent, but does not hold that it was absolutely necessary.

The Greek word, "Baptizein," means to apply water in some way. It may mean to dip into, immerse either whole or part, to sprinkle with water, to pour water on or apply it with the hands. The mode is not prescribed in Holy Writ, and is therefore not important.

Lastly, Luther attacks the traditional number of the Sacraments, maintaining that strictly speaking there are only two—The Sacrament of Baptism and the Sacrament of the Altar, as they are the only ones that comply with the definition: "A Sacrament is a holy act instituted by God, in which, by visible means, He bestows and seals His invisible Grace."

Luther says, "There is no remedy unless we do away with all the laws of men, call back the Gospel of Liberty and judge and rule all things according to it alone."

He closes with these words, "I hear a report that fresh bulls and papal curses are being prepared against me by which I am forged to recant or else to be declared a heretic. If this is true, I wish this little book to be a part of my future recantation, that they cannot complain that their tyranny has puffed itself up in vain. I shall also shortly publish, Christ being my helper, such a recantation as the See of Rome has never seen or heard, thus testifying my obedience in the name of the Lord Jesus Christ."

How obedient Luther was, and would that today we had more men like him, who search the Scriptures, know the Scriptures, have the courage of their convictions, and dare to stand up for Christ, counting not the cost.

We wish time would allow for a discussion on whether the Church is in captivity today or not, but we can barely touch on the subject.

Surely things have crept into the Reformed Churches which are not well pleasing in God's sight, and friends, how about our own beloved Lutheran Church, is she holding up high the standard of our Lord Jesus Christ, and not allowing things to come in which are contrary to her teachings?

It is sad to see souls in bondage. Do we not meet these people every day, those who live in the captivity of sin? What about Christian Scientists, Spiritualists, and believers in other new sects, are they not in spiritual bondage?

What about the heathen who have never heard the blessed Gospel—they, we know, are bound, oh, so frightfully?

What are we doing, fellow Leaguers, to break those chains, which are holding men in captivity?

Are there any chains which God wants broken in our lives, so that we can truly bring the light to others, that they might know Thee, oh, blessed Saviour?

Let us heed the voice of our God in Isaiah 40:3, "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah, make level in the desert a highway for our God."

—

BURNING THE BIBLE

(*Continued from page* 4)

ashes on the troubled waters of the Rhine. "He is dead," said the Hapsburg Emperor and the Roman Pope. They greatly erred. His spirit went marching on. The most alive man in Prague and Czechoslovakia today is John Huss. Likewise we can truly say that the most alive book today in Latin America is the Bible.

Not all the seed is wasted by the sower. Friends, we must answer the challenge of the enemies of the open Bible. "Be not weary in well doing." Keep the home fires burning. Supply the front with *more Bibles.*

—

KNEW HIS PLACE

Sister Smith was called upon for testimony in a revival meeting. She humbly declined in these words:

"I have been a transgressor and a black sheep for a good many years, and have only recently seen the light. I believe that my place is in a dark corner behind the door."

Brother Jones was next called upon. Following Sister Smith's meek example, he said:

"I, too, have been a sinner for more than forty years, and I do not think I ought to stand before you as a model. I think my place is behind the door in a dark corner with Sister Smith."—*Ladies' Home Journal.*

—

OTHER BUSINESS

Colored Woman: "I wants to see Mistah Wessell."

Office Boy: "Mr. Wessell is engaged."

"Well, I don' want to marry 'im, honey; I jes' wants to talk to 'im."

The Japan Seminary Co-operative Effor of the Luther League of New York State

(Contributed by an Enthusiastic New York Leaguer)

IT was not because the New York State Luther League has any more capable leaders but because of the many Luther Leaguers who are interested in the larger work of the League that has made possible the adoption of its larger missionary objective.

Characteristic of the New York State League at its Convention at Buffalo, it was not the leaders who advocated the pledging of $5,000 for the erection of a professor's home at the Japan Seminary, but the convention delegates themselves. They insisted on the floor of the convention that the Executive Committee be empowered to sign on their behalf a pledge for $5,000 for this project and hand the pledge to Dr. Lippard at the evening session. As an evidence of good faith, the treasurer was authorized to include at the same time a check for $1,500 as the first payment on account, with the assurance that the remaining $3,500 would be paid to the Board's treasurer by May, 1924.

It was estimated by the Foreign Mission Board of the United Lutheran Church through their Forward Movement Fund that the erection of this professor's home at the Tokyo Seminary would cost approximately $5,000, and it was agreed that the building would be erected by the Board according to their plans and specifications but that a tablet would be placed in a prominent place in the building designating it as the gift of the Luther Leaguers of New York State.

The Leaguers are not so much thinking of the glory this might bring to their State League, but rather they are making personal sacrifices because they firmly belie that the best method of evangelizing Jap in these days is through her own nat constituency, trained in first-class theolo cal seminaries. Every Leaguer *wants* have a definite part in making that f reaching and resultful work possible, every Leaguer in New York is vitally int ested in the larger work of our United theran Church.

This project is in addition to all the oth work which the individual Leagues are ing for missions. Many Leagues are s porting their own catechist and boys in various fields, including the splendid of the Syracuse District, in which th gave Dr. Lippard and his wife a spe kind of stove designed for their use in mission.

Already splendid results have been tained. The following Leagues have only raised their quotas but greatly ceeded it. One of these Leagues deserv special mention, for that League, while ra ing their budget for the entertaining of State Convention at Buffalo, also made large contribution toward this objecti This League was that of Redeemer, Buffa whose quota, based on its twenty-five me bers, was $32.50. They made a contrib tion of $105.85. The other Leagues th have "oversubscribed" their quotas are:

	Quota	*Payme*
St. Paul, Fort Plain....	$143.00	176.80
Epiphany, New York...	45.50	46.80
Advent, New York.....	65.00	78.00
Incarnation, Brooklyn ..	54.60	91.50
Mediator, Brooklyn.....	22.10	25.00
St. Luke's, Brooklyn....	42.90	45.80

	Quota	Payments
t. Luke's Athletic Assn., Brooklyn	26.00	50.00
t. Matthew's, Brooklyn.	52.00	92.55
t. James', Woodhaven..	20.80	25.31
ethany, Central Bridge	14.30	20.00

The Leagues that have raised their full uotas to date are:

	Quota and Payments.
rinity, Castleton	$54.60
ovenant, Brooklyn	57.20
essiah, Brooklyn	52.00
edeemer, Brooklyn	24.70
oly Trinity, Hollis	26.00
on, Niagara Falls	48.10
ilead, Center Brunswick	65.00
. Thomas, New York	45.00
oly Comforter, New York	52.00
. John's, Poughkeepsie	40.30
on, Syracuse	65.00
. Paul, Senior Girls, Mt. Vernon	35.10

It is expected that all of the other New ork Leagues will be on either of these ts by May 1, 1924.

Every district in the entire State is enavoring to be the first to raise its quota. ew York City, which up to a few years o was hinted as being capable of State adership, is in the lead, with Brooklyn d Long Island a close second and with ffalo a hair's breadth away, and Westester is just coming strong. Syracuse s been handicapped by attempting a ecial project of her own, but she has ined considerable ground and might be "dark horse" yet. Mohawk Valley, inebeck and Albany and Susquehanna n't saying very much but are busy in a et way.

The New York, the Brooklyn and Long and and the Westchester County Dists are arranging for a joint rally at the rtburg at Mount Vernon, for September 29, at which time one of the young Japae who is in training for a professorship the Japan Seminary, and who is at present studying at Philadelphia, is to be one he speakers. By that meeting it is hoped se three districts will have raised their quotas.

DID YOU LOSE IT?

A little five-year-old, who had listened to ermon on giving to the Lord, was soon reafter given two pennies, and resolved t one should be the Lord's and that the er should go for sweets. She put them in pocket and went out to play, and in her ps one of the pennies was lost. On her rn to the house she exclaimed: "Oh, ama, I've lost the Lord's penny!" Whose ay do you lose when one is missing?

THE ONE-MINUTE MISSION TALK

Love *loves!* It does not merely talk love. It acts love. The great Apostle of love was the one who said, "Let us not love in word, neither in tongue; but in deed and in truth." Love's main expression is sacrifice of itself for the sake of the loved one. If God's people loved the lost sheep as God loves them there would be more sacrifices in their lives! You say you love the heathen, yet you, individually, cannot sacrifice one meal to give a Bible to Russia; cannot sacrifice a mouthful of candy to give a Testament to Belgium; cannot forego an evening's pleasure to give the Word of Life to dying souls across the seas. Can you face God and say you *love* the lost?

It is Calvary only that conquers. There spoke the Love of God, and only as that Love burns in our hearts will we conquer the enemy at home and abroad. That Love burns up all the little difficulties, rivalries, poverties of soul, hindrances, and grievances that the devil uses to keep back God's work, both at home and abroad. As the Love of Calvary purges our hearts of selfishness then only will our missionary work prevail and our prayers be fervent and effectual. "By what right do we ask a Moslem convert to face ostracism and death, a Korean to endure persecution and suffering, if he has never seen in *our* lives the mark of the nails."—*Samuel Zwemer.*

Let us all pray with deep and intense desire that God will stir in our hearts the feeble flame, that we in America may love the needy ones afar with all the glowing Love that burned in the heart of God until it consumed His Best-Beloved on Calvary, that we may love Him and His even unto death!—*The Sunday School Times.*

"REVEREND SMITH"

By THE REVEREND C. M. WILSON

There is a certain title
Goes in and out with me,
Some people always greet me:
"Howdy, Reverend Smith."

As just a common "Mister"
I'd acknowledge kin and kith;
But I'd like to hit the man that says:
"This is Reverend Smith."

If four things are distasteful,
I'll offer you the fifth:
Just fancy someone told you
Your name was Reverend Smith.

I don't object to "Doctor,"
(Though my degree may be a myth),
But God forgive the thoughts I think
When hailed as "Reverend Smith."

—In the *Christian Century.*

Life Service Department

"Wist ye not that I must be about my Father's business."

Conventions

IT has been the privilege of the Life Service Secretary to attend several of the State Luther League Conventions and to present the Life Service work. It meant the changing of vacation plans somewhat but the personal benefit derived proved the change to be a profitable one. It is to be hoped that the Leagues concerned did not suffer ill effects. The very warm and genuine Southern hospitality was worth miles of travel and the loss of hours of sleep in order that it might be attained.

Our trip to the Carolinas more than convinced us to agree with what our Luther League Missionary Secretary so well stated in the September issue of the REVIEW—that "the Leagues of the two Carolinas are leavened with the missionary spirit in which they were born." Those Leagues are not fearful to reckon with budgets which amount to several thousand dollars and set up standards of efficiency which are by no means easy of attainment.

"There is a reason" here also. Perhaps, among others, there are two which command some prominence—viz., pastors who are interested in and co-operate with their young people and consecrated leadership among the young people themselves. The youth of the church is recognized as the assets and the future church.

The "jazz" light-headedness and the surfeited desire to be entertained, so far, has not proved so fatal here as in many sections of the "far progressed North." Yet we found nothing which in the least tasted of the dull, antedated or blasé.

While the portion of the United Lutheran Church located in the South may not be the strongest numerically, she is certainly a most virile and active branch.

LIFE SERVICE CONSECRATION DAY.

It is not out of place to state that the Carolinas are each making full plans to observe December 30 as Life Service Da State and District Life Service Secretari have been elected and the past work of the persons indicates that they will put th day "across." Proper text books for the stewardship classes have been recommend and these classes will no doubt be conduct during the weeks preceding the day of D cember 30, when definite Christian L Service will be presented by the local p tors or some other qualified person.

How are you, the other State organi tions, lined up on this proposition? W hope not like a certain complacent and w satisfied (with himself) pastor with wh League we came in contact quite recent When the local president was asked c cerning his co-operation, she stated th he came to the meetings occasionally never took any part and that he had n been interested when the League w started and is no more interested now.

If you have elected Life Service Sec taries for your States and Districts, ple get their names to our office. We m have a more active co-operation. We a not doing this work because of nothing el to do. If you have a better way of carr ing on the Department let us have it; not let's pull together.

There is ample time between now an December 30 to have a day well worth whi in the sowing of seed and reaping of ha vest for Christian life-work. Read aga our suggestions as given in the August an September REVIEWS. Write at once to ou Board of Education offices at Harrisbur Pa., for free copies of the Life Service Da Program, "What Shall I Do?" Get the su plement to the above as well as the pam phlet, "Lead for Leaders." These may secured in sufficient quantities for a copy each Leaguer.

Write the Life Service Secretary f enough Decision Cards to go to all th

oung people of your church. This meeting should include not only Leaguers but l the young people of your church. See age 11 of the September REVIEW on the urpose and how to use these cards. They e free for the asking.

Do you realize the necessity of a concentated study of Stewardship before this eeting? Read our arguments on page 10 the September REVIEW.

Requests have come to this office as to e best book to be used as a text for class udy. (The March, April and August sues contained suggested lists). While we e not equally well acquainted with all ese books, most of them have been exined and many thoroughly studied.

Dr. Greever's book, "Workers With God," a splendid book and presents Stewardship om the Lutheran viewpoint. This book is t difficult as a few people have objected d the cost is within the reach of everyone.

"The Larger Stewardship"—C. A. Cook, a Baptist publication (1923) and is very ll suited to class study. The chapters this book are:

1. The Larger Stewardship.
2. The Stewardship of Personality.
3. The Stewardship of Talents.
4. The Stewardship of a Calling.
5. The Stewardship of Influence.
6. The Stewardship of Opportunity.
7. The Stewardship of Time.
8. The Stewardship of Substance.

As the title of this book well suggests, it ers about every phase of the Stewardship stion. While this volume is written from Reformed viewpoint the pastor should able to point out the theological differe.

The Message of Stewardship"—Ralph Cushman—is especially written for class dy. It is patterned much after the Y. W. Y. M. C. A. Bible Class text books. It very thorough and comprehensive book. chapters of this book are:

1. Jesus' Philosophy of Life.
2. God's Stewardship.
3. Jesus Teaching Stewardship.
4. Stewardship and Service.
5. Pentecost and Stewardship.
6. Stewardship and Prayer.
7. The Peril of Stewardship.
8. Stewardship and Property.
9. Business and Stewardship.
10. Stewardship and the Tithe.

book which every Leaguer should read ohn R. Mott's latest book, "Confronting ng Men with the Living Christ." No er supplementary study can be had. Life as a Stewardship"—Guy L. Morrill a splendid study of five chapters on s relation to things. Fine supplement. ow Jesus Met Life Questions"—Elliott —a very clear and Biblical presentation of Life Questions and how Jesus met them.

The Abingdon Press has recently issued a new book entitled, "Getting Into Your Life Work"—Harold M. Doxsee. This will no doubt prove to be a most suggestive and valuable aid to those who have not definitely decided their life work. A first examination of the book would so indicate.

"This Mind"—McDowell—will always command a leading place on this vital question.

The important fact is that you select your text, order your books and have the class, followed by the Decision Day as suggested. All of these books may be secured from our own Publication Board or any branch office.

—♣—

LUTHER'S GREATEST WORK

"He gave to the Germans their Bible; he gave them the perfection of their language; he gave them the sense of their unity; he gave them the conviction of their freedom before God; he gave them the prayers which rise night and morning from thousands of hearts; he gave them the burning hymns, rich in essential truth, and set to mighty music, which are still daily poured forth by millions of voices; he gave them the example of a family life, pure, simply, and humbly dependent upon God. To have lifted the load of sin from many consciences—to have reconciled nature and duty, purity and passion—to have made woman once more the faithful helpmeet of God's servants as of other men—to have been the founder of countless sweet and peaceful homes—is no small part of Luther's true glory. But his highest glory—the glory he valued most—was to have fulfilled the vow of the Doctorate—'I swear to defend the truth of the Gospel with all my might'—and to have given to the people whom he loved an open Bible which could be closed no more."—*Frederick W. Farrar.*

—♣—

A Chicago professor has joined the ranks of those who think they have improved on the King James version of the Bible. His translation presents the Gospel according to Chicago's daily vernacular, and is therefore assumed to be at once more acceptable and more intelligible to the average American reader. The King James version remains a towering monument of literature above all the travesty and parody of tinkering, puttering hands. Though a paraphrase is born every other minute and some pulpiteers have seen fit to join the movement to "popularize" the Bible with the alleged speech of the man in the street, the place which the great Book has made in the affections of mankind is secure and the force of its example to writers and speakers is not weakened.

Methods

HINTS FOR THE SOCIAL COMMITTEE

PART of the program of every well regulated society should be some plans for social activities and recreation.

Do not call your social activities "church socials." Somehow, that suggests a lot of people sitting around in a circle, waiting for something to happen and staying because after a while there may be ice cream.

Call your socials "parties" and make them deserve the name, have them well planned and have a festive air to them that will make people want to come again.

What are some of the duties of the Social Committee? First, of course, to arrange for the social affairs given by the League.

Is this the main object and purpose of the Committee, however? Its principal work and the object for which it exists is to promote the social life and the spirit of friendship in the society.

It should create a right atmosphere at the devotional services. Some members definitely appointed for each week should be on hand on Sunday evenings to welcome new members, to speak to strangers, to give a word of encouragement to any backward members.

Have several of the Social Committee at the door to speak to the members as they come in, have others of the Committee scattered about in the meeting with empty chairs beside them—let those at the door after shaking hands with new members take them back and introduce them to these other members, who find a place for them and in turn introduce them to other members as they fill up the vacant chairs.

The Social Committee should afterward link up these new people with something definite to do in the society, give them some specific task.

The Social Committee is responsible for the general tone and whole social life of the society everywhere in all its various meetings; the business meeting, the devotional meeting, the missionary meeting, as well as merely arranging social good times.

Don't have a party unless you can have a "real" one, that is one that is really a good time and carries out its name with details of invitation, decorations, games and refreshments are carefully planned.

There are two general kinds of parties or social activities:

(1) Those designed to bring in new members, a sort of advertising party for the League; and (2) those affording the members opportunity for recreation and exercise. Naturally these will be largely out-of-door meetings.

Much can be accomplished in the way of recreation and this should be a part of the League's program. Wholesome recreation is the natural craving of every normal young person.

A picnic can be made enjoyable, can be made a real outing instead of a bore, when everybody goes somewhere, tired when they get there, stand around with nothing to do, the flies get the lunch, and everybody goes home again—and all wonder why they did not have a good time.

"Phunology," a book obtainable from the United Lutheran Publication House, Ninth and Sansom Sts., Philadelphia, Pa., for $1.75, contains many excellent suggestions for the arranging of good parties and is a book every Social Committee should have. It contains stunts, games, and hints of all sorts, and the basic principles of arranging socials are found in it.

A secret to remember in arranging all your meetings is that everybody loves old things, and the old games, but they must be given a new form. Take any old game and put a twist and turn to it and make a new one!

For outdoor socials the old game of "Hare and Hounds" can be adapted, and used, one half of the society starting ahead and the other half later on in pursuit.

Good times are part of our Christian life and at end of outing, there can be a camp fire, a supper around the fire, songs, and prayer. Always end your outings in the right way, with the thought of fellowship and spiritual good emphasized.

Socials with a purpose can easily be arranged. Society gardens, gardens planned from which material good will come, can be made the scene of many socials. "A Clea

Up the Church Lawn Social" will be run, nd a March Garden Party, when a garden s started, will be interesting.

Indoor parties should have one definite heme running through them and all should enter round that one idea.

A "Nonsense Party" as a social of this ype is good for April. Nonsense Party ards with rules and regulations are sent, ames of all sorts of a nonsensical character re played, the refreshments are served in ome queer way.

To whom should invitations for socials e sent? Make socials serve, and therefore nvite everybody, members and those who ou hope to draw into the society. Frequently give a party for the whole congregation. Send special invitations, call on he telephone, make personal calls, send ritten invitations to individuals. It is othing to go to a party to which everybody is invited!

But also do some general advertising. ot, however, the mere announcement that he League will have its regular business nd social meeting next week at the usual me and place!" Have an unusual announcement of your parties. Have people gister for them, putting a card upon the ulletin Board for the names. Another time, ake the admission to the social the bringg of some one else. Again, have registraon after the devotional meeting, and only ose who register then are to come to the rty. Make your invitations just as "different" as possible.

Always prepare a little more for your soal meeting than you expect to use. Have mething in which all may take part, and mething for the few; alternate these.

At a definite time (close your socials at e proper time) all get together around e piano, sing, and then all go home toether. Do not permit breaking up into ques and groups, and see that the party s a definite end, no drawing out and nding around.

Put down the names of all those present t members in a Guest Book. Give to exten committee to secure these as members. If you wish to give the Social Committee ne rest, have a social without any prered refreshments. Let each one bring a g with two portions of whatever you sh for refreshments, specifying what each to bring; at the close of the evening form double march, and have partners exnge.

Have something in your parties to talk ut, make the good time everybody had best advertisement. It is no use to ertise your socials, or any part of your iety, in fact, unless it is doing something, there is really something to advertise.

A MESSAGE OF LUTHERANISM TO MODERN CHRISTIANITY

WE children of the nineteenth century are proud of our age. It is to us the embodiment of advance and progress. In every sphere we note the march onward and forward. Thus we think also that our Christianity has broader ideas, is freer in movements, higher in aims, stronger in efforts than that of past ages. But can we prove this high estimate righteous and just? In some of the most important features, Christianity has become modern in place of Christian. Even if it has followed the ideal of the times, but not grown into agreement with its divine founder, its progress in reality has been moving backwards.

Now, in the partial downward movement no Church has a greater right and duty to lift up her voice than the Lutheran Church. It was Luther who by the grace of God broke the chains of Christianity of the Middle Ages. It is the living truth which he proclaimed, that became the power of regeneration. By returning to the original Christianity of Christ and the Apostles, as described in the divine Word, made all things new. Lutheranism is the mother of whatever is new, but in reality as old as eternity. It must, therefore, deliver its messages to those who are wandering from the right, and warn and testify against them, which it is able to do.

For Lutheranism is the voice of God, and His unchangeable truth in the babel of tongues and confessions.

The first Message is: "The word they still shall let remain and not a thank have for it." It is true that the word is being more widely studied than ever in the Sunday Schools and the Bible Schools, by correspondence and in summer meetings. A vast amount of literature is growing up every year in explanation of the Bible and yet we often find that the word is not today what it was to our fathers, to the early Christians, and to the Apostles. The whole Bible is studied more carefully and the author's meaning laid open before us, but where is the appreciation of its soul? The Bible is becoming more human, but less divine. Even where its divinity is not denied, the trend of the articles within is largely toward the external side of the Scriptures and the deep power of the inward truth is overlooked.

The studies are made interesting but not devotional. The easy conversation upon religion has taken the place of the earnest, thorough, prayerful study of the word. The illustration in anecdote and picture is predominant even in the sanctuary and no

(*Continued on page* 26)

The Social Meeting

Excursion to Bibledale

CHRIST CHURCH LUTHER LEAGUE, Buffalo, N. Y., journeyed to Bibledale on Tuesday evening, July 10, at 8:15 p. m., via the G. U. & D. G. R. R. (Gospel Up & Down Grade Railroad).

The Leaguers assembled in the League meeting room until train time and purchased their railroad tickets for the trip, which would admit them to the dining car at Refreshment Port.

At 8:15 p. m. Conductor Walter J. Huthman entered and announced the train ready to leave. Everybody then proceeded to the entrance of the Sunday School rooms and went through the long, dull passage usually encountered in a railroad station, and entered coach C. C. L. L., Track No. 1. Upon entering, all tickets were punched by Conductors Harold W. Sticht and Walter J. Huthman, who were equipped with self-made conductor hats bearing the insignia of the G. U. & D. G. R. R.

Coach C. C. L. L. was attractively arranged in the Sunday Schools rooms and effectively decorated in the Luther League colors and with American ags.

After each of the seventy Leaguers present were seated the train started and the first stop along the line of the road was Prayerville, where Mr. John Volz, chairman of the Devotional Committee, offered prayer.

Welcome Port was the next station, where the President, Miss Cecelia M. E. Willert, boarded the train and greeted the travelers, and presented to the Luther League of Christ Church a beautiful white satin banner embroidered with the Luther League emblem and the words "Christ Church—Luther League—Buffalo." Mr. Harold Sticht, vice-president of the League, accepted the banner for the league and thanked Miss Willert for her splendid gift.

At Rejoiceville, the next stop, everyone heartily joined in singing the Luther League Rally Hymn.

Scripture Dale was next. Mr. John Volz, chairman of the Devotional Committee, spoke on the Royal Route—salvation through Jesus Christ alone and the route via the Cross.

At Joyville Centre the hymn "Let the Lower Lights Be Burning" was sung.

The train then moved on to Friendship Glen, where Miss Mary M. Gorton, Executive Secretary of the Travelers' Aid Society, Buffalo, spoke on "The Stranger Within Our Gates," and told of the work of the Travelers' Aid Society in Buffalo and other cities.

At Shining Summit, Reverend Theodor H. Becker, pastor of Christ Church, boarded the train and commented upon the work of the Travelers' Aid Society, urging all to look after the strangers within our gates and particularly the strangers in our neighborhood and wherever we may go bringing that work closer home.

Kindliness Centre was where a short business session was held.

At Refreshment Port the train was sidetracked while the Social Committee with the aid of the porters served the travelers.

The last stop-off in the Valley of Bibledale was Benedictionville, where the service was concluded with "God Be With You Till We Meet Again" and Benediction by Reverend Theodore H. Becker.

At each of the stations the conductor called the station name and announced the time for stop-off.

This trip to Bibledale proved so effective that we shall resolve that it will be an annual event in Christ Church Luther League, Buffalo.

UNGRATEFUL ARAB BEGGAR

There is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service, and seeing the beggar, called upon him, whereupon the beggar haughtily replied: "I solicit alms; I do not run errands." Is not this the practical reply of the thousands who claim God's grace yet refuse to have a part in carrying His urgent message to the lost?

General Secretary's Letter

Dear Luther Leaguers:

Again we have come to that season of the year in which we celebrate the Protestant Reformation. At times the question is raised as to the necessity of celebrating annually an established fact. Our national independence is an established fact, yet who would cease to celebrate the Fourth of July? Then why cease to celebrate our spiritual liberty on October 31?

The cover picture and the first article, "Burning the Bible," are assurances that the Roman Church is still aggressively engaged in withholding the truth. Should not "we whose souls are lighted" be aggressive in publishing the truth?

The articles, "The Babylonian Captivity of the Church" and "A Message of Lutheranism to Modern Christianity," are also apropos of the season.

Your attention is directed to the splendid missionary budget of the Luther League of North Carolina among the news items. This organization numbers about 1,800 members.

The Summer Schools and Conventions are over. Their worth and influence will depend upon the attendants, their notebooks and their transcribing the notes into action.

Bills are being sent out at this writing (September 1) for amounts still due to the Luther League of America for 1923 as follows: Illinois, $209.00; Iowa, $81.25; Kansas, $112.25; Maryland, $318.75; Minnesota, $79.12; New Jersey, $50.00; Ohio, $184.75; Pennsylvania, $1,400.00; Pacific Northwest, $34.25; Wisconsin, $84.35.

Connecticut, Columbia, Detroit, Indiana, New York, North Carolina, Nebraska, Nova Scotia, Virginia, have paid their dues in full.

Illinois, Minnesota, New Jersey, Ohio, Pennsylvania, Pacific Northwest, Wisconsin, have made partial payments.

Iowa, Kansas, Maryland have made no payments.

As the treasury's deficit amounts to $1,-00 a number of remittances would be appreciated by this office.

During the month of July the United Society of Christian Endeavor held one of its most successful conventions in the city of Des Moines, Iowa.

The report of the General Secretary revealed the fact that 10,971 new societies were added during the biennium. Twenty-seven States reported a net gain of ten per cent., or more. Two hundred and fifty thousand young people completed one or more Leadership Training Courses in the study of Missions, Church History, Church Methods, Christian Endeavor Methods, etc.

When our Sustaining Membership Fund is realized, and we have our full time department secretaries, perhaps we, too, can make reports such as the above.

One of the features of these conventions is the Denominational Rallies. The *Christian Endeavor World* describes the Lutheran Rally as follows:

"The Lutheran Rally was held in St. John's Lutheran Church, of which Rev. A. B. Leamer is pastor, and Rev. I. W. Bingaman presided. Only about thirty were present, but all took part. Pennsylvania, Maryland, New Mexico, Texas, California, Illinois and Missouri were represented. Rev. Mr. Bingaman responded to the pastor's well-chosen words of welcome. Nearly all the societies are emphasizing mission work in some form. Some support missionaries; others do hospital work, and also minister to the orphans and shut-ins; and others carry on fresh air work. Rev. A. B. Knudsen, of Albuquerque, N. M., the pastor of the only English Lutheran Church in New Mexico, spoke of conditions there. Members of his society hold responsible positions and take charge of the mid-week prayer meeting. Rev. A. B. Knudsen was chosen president for the rest of the year, and Miss Clara Dohme, of Baltimore, Md., secretary and treasurer."

A report by wireless from Eisenach states that the Lutheran World Convention promises to override nationalistic and linguistic barriers and take steps toward the formation of a permanent organization of Lutheran Christianity. Here's hoping!

"League-ally" yours,

HARRY HODGES.

HARRY HODGES, Editor, Philadelphia, Pa. Send all articles, communications and news items to the Drexel Bldg., Philadelphia, Pa.

Luther League Review

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THE REFORMATION FESTIVAL

Once a year our Church sets apart one day for the celebration of the great victory for truth achieved by the Lord's servants in the Reformation of the sixteenth century. For a historical reason that day is always the thirty-first day of October, the reason being that Martin Luther, on that day, nailed his celebrated ninety-five theses on the church door at Wittenberg. That act was significant, and made the day so, as the first public act looking toward Reformation which attracted general attention and was followed by far-reaching results. That day has been strikingly and truly called the birthday of the Reformation. If we then would observe any anniversary of the movement it is particularly appropriate that it be the anniversary of the birth of it. That it is right and of great advantage to observe such a festival no one can doubt who stops to reflect. It is observed in strict harmony with scriptural example. When the Lord brought the children of Israel up out of bondage He Himself instituted a memorial festival and commanded the strict observance of the same. Why? That the people might remember the faithfulness, the power, the justice, and the goodness of God, and be led to thankfulness for their deliverance, to greater appreciation of their blessings, and to a stronger faith in God. So the Church now observes this memorial for the benefits it brings. It is a time for the emphasis anew, of the fundamental principles involved in the Reformation, for a warning against the same old errors which ever follow us yet, for a new view of the characters developed there, for a review of the far-reaching results of that movement, and for devout thanksgiving to God for His goodness, mercy, wisdom and might in the deliverance, guidance, protection and blessing of His Church. It is not a time uselessly to attack the old, dead enemies of truth and liberty, to worship heroes, or to glorify ourselves, but it is a time to lay hold anew upon all truth, to gather inspiration and strength, and each year to take a great stride forward in the propagation of that truth among all men of all nations. We rejoice in the return of this glad day—in the memories it brings from the past, in the inspiration it brings for the present, in the hope it gives for the future. It does us good to look again into the face, to hear the words and to review the life of Martin Luther, who so boldly confessed, so purely lived and so heroically defended that truth, the knowledge of which has made us free.

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YOUTH

Youth is not a time of life, it is a state of mind. It is not a matter of ripe cheeks and supple knees; it is a temper of the will, a quality of the imagination, a vigor of emotion. It is a freshness of the deep springs of life. Youth means temperamental predominance of courage over timidity, the appetite of adventure over the life of ease. This often exists in one of fifty, rather than one of twenty.

Worry, doubt, self-distrust, fear and despair—in these are the long, long years that bow the hearts and turn the springing spirit back to dust.

"You are young as your faith, as old as your doubt. As young as your self-confidence, as old as your despair."

In the mental plane of your heart is an evergreen tree; its name is Love. As long as it flourishes you are young, when it dies you are old. In the central place of your heart is a wireless station. As long as it receives messages of beauty, hope, cheer, grandeur, courage and power, from the earth, from men and from the Infinite so long you are young. When the wires are down and all the central places of your heart are covered with snows of cynicism and the ices of pessimism, then you are grown old—even at twenty.—*Exchange.*

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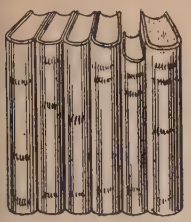
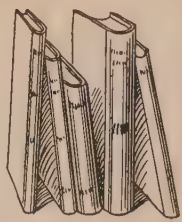
The Church is not the pastor's field—it is his force, and each member is a unit in it.



Educational Department



READING THE NEW TESTAMENT THROUGH DURING THE YEAR

(The Gospels will be read in harmony.)

OCTOBER

Monday, October 1—What We Are by Grace, Eph. 2:1-22.

Tuesday, October 2—Paul to the Gentiles, Eph. 3:1-21.

Wednesday, October 3—Put on the New Man, Eph. 4:1-32.

Thursday, October 4—Practical Duties of Christians, Eph. 5:1-33.

Friday, October 5—Duties of Children, Eph. 6:1-24.

Saturday, October 6—Paul's Thankfulness for the Philippians, Phil. 1:1-30.

Sunday, October 7—Exhortations to Unity, Phil. 2:1-30.

Monday, October 8—Concerning False Teachers, Phil. 3:1-21.

Tuesday, October 9—General Exhortations, Phil. 4:1-23.

Wednesday, October 10—Thankful for Their Faith, Col. 1:1-29.

Thursday, October 11—Beware of Philosophy and Vain Tradition, Col. 2:1-23.

Friday, October 12—Put Off the Old Man, Col. 3:1-25.

Saturday, October 13—Be Fervent in Prayer, Col. 4:1-18.

Sunday, October 14—Paul's Remembrance Of Them, I Thes. 1:1-10.

Monday, October 15—Their Reception of The Gospel, I Thes. 2:1-20.

Tuesday, October 16—Sending Timothy, I Thes. 3:1-13.

Wednesday, October 17—The Dead and the Resurrection, I Thes. 4:1-18.

Thursday, October 18—Exhortations and Precepts, I Thes. 5:1-28.

Friday, October 19—Comfort Against Persecution, II Thes. 1:1-12.

Saturday, October 20—The Anti-Christ, II Thes. 2:1-17.

Sunday, October 21—Prayers for Himself and Others, II Thes. 3:1-18.

Monday, October 22—Paul's Charge to Timothy, I Tim. 1:1-20.

Tuesday, October 23—General Exhortation, I Tim. 2:1-15.

Wednesday, October 24—Qualifications for Bishops and Deacons, I Tim. 3:1-16.

Thursday, October 25—Foretells Departure from the Faith, I Tim. 4:1-16.

Friday, October 26—Rules to Be Observed in Reproving, I Tim. 5:1-25.

Saturday, October 27—Love of Money and Its Consequences, I Tim. 6:1-21.

Saturday, October 28—Paul's Message to Timothy, II Tim. 1:1-18.

Monday, October 29—The Foundation of the Lord Is Sure, II Tim. 2:1-26.

Tuesday, October 30—Wickedness of the Last Days, II Tim. 3:1-17.

Wednesday, October 31—Directions to Timothy, II Tim. 4:1-22.

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Twenty-third Sunday after Trinity.
November 4, 1923.

A CHURCH PSALM

Psalm 84:1-12.

DAILY BIBLE READINGS.

Monday—Gen. 28:10-22.
Tuesday—Exodus 40.
Wednesday—I Kings 6.
Thursday—Ezra 5-6.
Friday—John 3:13-21, 4:21-24.
Saturday—Rev. 21:22-22:5.

HINTS FOR LEADERS.

Such hymns as "I Love Thy Zion, Lord," "The Church's One Foundation," "Glorious Things of Thee Are Spoken" and "Onward, Christian Soldiers" may be chosen for the meeting.

The subject, "The Church," can be discussed from several angles. If you have some one who is interested in architecture, he perhaps will give you his ideas on what he thinks a church building should look like. There is a great deal of material in Stump's Small Catechism under the third article of the creed, on the operations of the Holy Ghost through the Church. Your pastor may be willing to explain the Common Service to the League.

Subjects as "Loyalty to the Lutheran Church" and "The Visible and Invisible Church" will awaken new thoughts for the members of the League.

Plan to have the League sit in a body at some service of the church. It would be preferable to go in a body to the church service immediately after a meeting had been adjourned.

TOPIC.

The Church is God's stronghold in the

world. Christ did not effect the organization, but His disciples, under the direction of the Holy Spirit, began the Christian associations. They were at the first community of believers. Later organizations, with deacons and elders, were developed. These early Christians met in synagogues, homes or in some secluded spots out of doors. Their worship consisted of hymn singing, prayer, Scripture reading, and the relating of the facts of Christ's life by one of the Apostles or one who was familiar with the deeds and sayings of the Saviour. Later these stories of Christ's ministry and life were put down in writing and read at these gatherings. The Bible contains the authentic copies of these truths. The worship today is a development of the early forms of the first disciples.

Church Buildings.

Christianity spread rapidly. Before the death of the Apostle Paul, churches had been established over large sections of Asia, Europe and Africa. The church membership was multiplying. Buildings were constructed to accommodate the congregations. Symbolism meant much to those Eastern people. They incorporated in their church buildings as many representative features of the events of Christ's history as were possible. They began certain customs that signified some phase of their religion. They used, when possible, signs that recalled the life of Christ.

The Church has retained a great deal of this symbolism. A passing observance will reveal that the houses of worship of Christian people are similar in many ways to those that were built during the early history of Christianity.

Church People.

A house for worship does not make the Church. It is an essential but not a necessity. There were communities of believers before there were church buildings. All through the ages the people of God have been pleased to see that church buildings were among the most beautiful structures of architecture.

Beauty and form of appearance alone is not that which pleases God. The magnificent temple at Jerusalem was destroyed. History tells us that God permitted this to be done because of the disobedience of His people. God wants the heart of His people. He desires that they shall be obedient to His laws. He has provided a way for salvation. The Church is the champion of that way for God on this earth. She uses the Word of God with the supervision of the Holy Spirit whom Christ sent to be with His people until He would come again and claim them.

The acceptance of Christ through that Word and the operations of the Spirit of God is the only way to become a part of the real eternal Church of Jesus Christ. To be enrolled in the visible Church is an aid to live as the Saviour demands, but to be a member of the invisible Church is the essential for eternal salvation.

Twenty-fourth Sunday after Trinity.
November 11, 1923.

MINISTERIAL PENSIONS AND RELIEF

Daily Bible Readings.

Monday—I Cor. 9:7-14.	Thursday—Mark 6:34-44.
Tuesday—Num. 18:21-24	Friday—I John 3:13-24.
Wednesday—Ex. 4:1-9.	Saturday—Luke 16:1-13.

Ministerial Pensions and Relief are something comparatively new to a large portion of the Church as an organized provision. Pensions are new to all, having been established only a year after the Merger, but they are one of the distinct forward moves of our great Church, and as such every member of the Luther League should be familiar not only with what they mean for the future, but with the reasons for them and with their development. And yet the old Hebrew poet was not so wrong after all when he wrote, "There is nothing new under the sun," for the ministerial pension, with its provision for age and disability, and for the widows and orphans of ministers, is but the translation into the terms of the twentieth century of the obligation laid upon the Church of Israel to provide for the priests and Levites who served them in spiritual things.

The Levites were given no inheritance among the tribes. Their "inheritance was Jehovah." There was no place for them in the economic system of their people, but they were provided for from birth to death by being assigned two cities in which to live, in each tribal territory, so that they would be convenient for service, and they were supported from the tithes. They gave their service to the people, and the people provided fully for their needs. The ministerial pensions given almost universally by the Protestant churches today are but a tardy recognition of the obligation laid upon the Church in the Wilderness and carried over into the New Dispensation by the direct statement of St. Paul, when he said to the Corinthian Christians, "So is the will of the Lord, that they who preach the Gospel, shall live of the Gospel."

Pensions in the various churches are on different bases. Some require that the ministers, in order to participate, shall contribute a certain amount annually and shall pass a life insurance examination before they can be enrolled as future participants, either one-fifth the regular actuarial costs of an annuity of the size promised (the Church paying the other four-fifths), or a

percentage of their salary; others assess the churches a percentage of the salary paid and base the size of the pension on the average salary throughout the ministry; still others base the pension on years of service and the average salary of the Conference to which the minister belongs. Our pension is on the basis of service alone, and though small at present, puts all on an equality. The Church pays to all alike, and none is barred because of inability to pay, or penalized because of self-sacrificing work that brought small remuneration. We are giving at present the "minimum pension" of $300 annually to every minister who has reached the age of sixty-five, has served at least twenty years, and is no longer in the active service. We are also giving $200 to every widow of a minister of the United Lutheran Church, with an additional $50 for each child under sixteen. This is provided from the budget and costs the Church over $11,000 a month, going to 176 retired ministers, 14 disabled ministers, 358 widows and 97 children. It is not much, but it is a help, and, better yet, it is an assurance that the Church is at last interested in its ministers and is trying to do its part in making provision for them and theirs.

No red-blooded American or Canadian was held back from enlisting when his country called by fear of hardship or possible wounds or death. Love of country was greater than fear. The call came. Their service was needed. They went. But the knowledge that their country cared, and would provide for them and theirs, made going easier. No real Christian is kept from entering the ministry when he hears the Master's call because it means sacrifice of earthly wealth, but the knowledge that the Church has wakened to its duty toward its ministers makes his answer easier. If sickness or age or death comes he need not fear poverty for himself or those he loves. The Church will provide his living and heirs, just as the Nation, the railroads, the telephone companies and great corporations do for those who serve them. It is something for the young men of the League to think about as their thoughts are prayerfully turned to the question of their life-work.

Beside pensions, the Board of Ministerial Relief is concerned with Relief, and comes to the aid of those who are in need, giving additional grants from time to time to those on the Pension Roll whose total income, apart from the pension, does not exceed the amount of their pension. When it is realized that in 1916 half of the ministers of the United States had a salary of $100 or less, and that less than one in a hundred had a total income (including salary, what they might have inherited or acquired, what their wives had brought them, and what minor children earned), of $3,000, it is not surprising that about 150 of those on the roll come under this class. Salaries are better now and churches are realizing the need of making more just provision for their ministers, but that does not help those who are retired or those who are near the end of their service. The Church must make provision that these do not want. There are also those who through sickness or death in their families, and conditions over which they have no control, who must be helped. All the money for this purpose must come through special gifts of individuals, congregations and societies. For this purpose gifts are solicited. Each Christmas an appeal is made for Christmas gifts for this fund, and throughout the year gifts are solicited, and the amount received is distributed at Christmas, Easter and during the summer, and by special grants, according to need.

The work of the Board of Ministerial Relief is a recognition by the Church of an obligation based on God's Word, good business and personal debt to the Church through its ministers. It is on the same basis as the pension received by the men of the Army and Navy, by officials and employees of great corporations, and the relief given the men who were gassed and wounded in the World War, and the widows and other dependents of those who fell. The Veterans of the Army of the Lord deserve the same consideration as these other veterans. The obligation is one, and it is a greater shame to the Church when it fails of its duty than to the Nation when, through the inefficiency of its bureaus, it fails in its duty to those who have served it.

The various Protestant Boards of Ministerial Relief now have a total endowment of over $64,000,000, of which we have barely $150,000. They are seeking $60,000,000 more. We are to raise at least $3,000,000 when the financial conditions of the country are propitious. Even this sum is only $5 per communing member. The Protestant churches are paying out over $6,000,000 annually to over 20,000 beneficiaries. We are paying out almost $150,000 a year to about 375 beneficiaries. An excellent start has been made. The Woman's Missionary Society has placed the Board on its budget for $10,000 for the next biennium. The Brotherhood and the Luther League have both taken it up, and each have their part in furthering the work through spreading knowledge of its activities and in gifts. Gifts from State, Synodical and District Leagues and from individual organizations, caring for the pension of a retired minister, a widow or a child, or contributing to the special Relief Fund, which might be even

better, would furnish an excellent objective for the coming year. The League, too, can emphasize the meaning of the whole movement in encouraging recruits for the ministry.

Literature and all information will be supplied by the Executive Secretary, Rev. E. G. Miller, D.D., Muhlenberg Building, Thirteenth and Spruce streets, Philadelphia.

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Twenty-fifth Sunday after Trinity.
November 18, 1923.

MISSIONARY MITES (MISSIONARY GIVING)

Mark 12:41-44.

DAILY BIBLE READINGS.

Monday—Acts 5:1-11. Thursday—Phil. 4:10-20.
Tuesday—II Cor. 8. Friday—Romans 15.
Wednesday—II Cor. 9. Saturday—Matt. 19:27-30.

A FEW EXAMPLES OF HOW MODERN MEN OF GOD GAVE OF THEIR MEANS.

John Wesley, when in the first year of his ministry he received $150, lived on $140 and gave $10; the next year, receiving $300, he still lived on the same amount and gave $160; and so throughout his fifty years of service he continued to contribute on the same generous scale, his gifts aggregating, it is estimated, well nigh $150,000. The steady increase of his income demonstrates the truth that "he that soweth bountifully shall reap also bountifully." (II Cor. 9:6.)

William Carey said that his business was to serve God, and he cobbled shoes to pay expenses. When his salary was $500 he lived on half that amount and gave the other half to carry on the work; when in later years, as professor of Oriental languages in the Fort William College, Calcutta, he received $7,500, he spent no more upon himself than before, and gave away the remainder.

The noble "Serampore Triad"—Cary, Marsham and Ward—with their families lived together at a cost of $500 a year, and during their term of missionary service contributed their combined earnings, amounting to nearly half a million dollars, to the evangelization of India.

David Livingstone wrote from Africa to the directors of the London Missionary Society that he had "resolved to give to the cause of missions all that he might earn beyond what was required for his bare subsistence." The night before parting from his parents, talking far into the night about the prospects of the Kingdom, he and his father agreed that "the time would come when rich men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses."

And Livingstone's forecast is being confirmed in multiplying instances which might be given.

Not long ago, in Des Moines, Ia., a middle-aged man, who had been converted only a couple of years ago, joined one of the local churches. A few days afterward the church officers came around and said to him, "We have assessed you $12.50." "$12.50? What do you mean?" "Well, we have assessed you $12.50; we expect you to pay that much into the church." "$12.50?" "Yes," they said; "is that too much?" "$12.50 in a year?" "Yes, is that too much?" "Why, I have been in the habit, while I was serving the devil, of throwing more than that away in a single night." And instead of taking counsel of them he began to read his Bible through to see if there was any other suggestion or scale of giving. He showed the results of his investigation. They were typewritten on little pieces of paper and pasted into a notebook, and he had all the striking passages from Genesis to Revelation bearing on a man's relation to God in this matter of giving. It would be a revolutionary experience for some of us to go through the same process, even though we may be in middle life before we ever do it. He said, "When I came up against this verse"—and he pointed out the one, "Will a man rob God?"—he said, "That finished me; I decided that I wouldn't give to God any less than a tenth, and I would give as much more as I could." Then he went on to show the account that he had kept with God for the last six months, and during those months this man, who had been asked by the officers of his church to give $12.50 a year, had given the tenth of his income, or a total of $478. Twenty-seven times as much in six months as the church asked him for in a year. But he got his instructions and his scale of giving from God instead of from men.

J. M. Shenstone, of Toronto, Canada, secretary and treasurer of one of the biggest harvesting machine concerns on earth, is a business man with a big income. He is so profoundly interested in this work of spreading the Gospel that he has decided not to add another dollar to his capital. Instead he intends to give away his entire income during the balance of his life for the support of the Gospel throughout the world.

HOW OUR "CHURCH" MONEY IS SPENT.

I've heard people wonder just how our money for benevolence is spent. The Secretary of our United Church tells us just what becomes of each $100.

"$30.20 will go to Home Missions; $30.20 to foreign work, including South America; $3.20 will go to the Northwestern Board, which keeps Christianity virile in the Canadian Northwest and in those sections of the United States; $2 will help the immigrants from South Central Russia keep the faith of their fathers, that their children may be Christian Americans; $3.80 will work for

the West Indies and Virgin Islanders and perhaps help solve our problem of the negro; 70 cents will give a New Testament message to the Jews, and 90 cents will work in settlements and Inner Mission operations; $12.70 will guard aged pastors and disabled ones, or their widows and orphans, against dire poverty; $9.60 will fight for better colleges and seminaries; $2.20 will house, train and home the sisters who give their lives to the diaconate; $1.30 will meet 'overhead,' the expenses of administration. Your hundred dollars has been divided into twelve piles, and has certainly begun to circulate. There are 400 home missionaries; 2 7for Northwestern work, 23 engaged among immigrants, a dozen or more men and women engaged by the West Indies Board. The Board of Education deals with institutions and has 22 on its roll. The Inner Mission Board articulates with a score of 'homes' and an equal number of 'stations,' and has nearly 5,000 persons in its care. The Pension Board sends out 634 monthly checks to pastors, widows and children. In three motherhouses there are 190 deaconesses. Finally, the Foreign Legion comes in. It carries 134 missionaries—captains, as it were—and there are about 2,500 native workers, who lead companies and squads in the Church Militant in its 'overseas' departments. Isn't it a grand, glorious privilege to line up with an enterprise that counts its operatives by the tens of thousands?

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Twenty-sixth Sunday after Trinity.
November 25, 1923.

WHAT WE THANK GOD FOR

Psalm 103:1-22.

DAILY BIBLE READINGS.

Monday—Psalm 104.
Tuesday—Psalm 105.
Wednesday—Psalm 107.
Thursday—John 11:41-42.
Friday—Romans 1:8; I Cor. 1:4-9.
Saturday—II Cor. 1:3-7; Eph. 1:3-23.

HINTS FOR LEADERS.

A THANKSGIVING PROGRAM.

1. Hymn— "Now Thank We All Our God."
2. Scripture—I Tim. 2:1-8.
3. Prayer—for America and its fruitfulness.
4. The President's Proclamation.
5. Hymn—"Praise the Lord of Heaven."
6. The Governor's Proclamation.
7. Story—"The First Thanksgiving."
8. Quartet—"Saviour, Breathe an Evening Blessing." (No. 467 in Common Service Book.)
9. Talk—"An Ideal Thanksgiving Day."
10. Story—"The Faithful Dish Washer." (Page 18, *Lutheran* for November 11, 1920.)
11. Poem—"Thank You Day." (Page 19, *Lutheran* for November 24, 1921.)
12. Lord's Prayer.

TOPIC.

The least that can be done is to be thankful for blessings received. No nation in the whole world has been so richly blessed in her one hundred and fifty years of history as has America. The heavens have been opened and unnumbered gifts have been showered upon this land. The nations of the world look to her for guidance. Her word is the balance of power.

The people of America are under a unique form of government. Her liberty and freedom are on the lips of all nationalities. Many of them look to this land across the seas as a haven and a refuge from tyranny and the iron hand of despotism. The privileges enjoyed by this country are often not appreciated. A spirit has developed to some extent among an element of the population to take advantage of some of the liberties that are granted as a part of their citizenship. A day set apart by the Government and published under the signature of the Chief Executive for thanksgiving unto God ought to awaken a sense of loyalty to all that has given stability and success to the nation.

Fruitful seasons are calls to the people to gather and express their appreciation for the abundant foodstuffs. The hand of God has prospered the cultivated fields of this country. The crops of America number in the millions of pounds and bushels. Her output not only feeds the home land but also is carried to many distant lands. America for the past few years has been the storehouse of the world. She has supplied the bulk of the foodstuffs for a number of nations. Out of her abundance this land has responded wonderfully to the needs of suffering nations in Europe. Ship load after ship load has crossed the Atlantic for those unfortunate people. Much that has been sent were donations from the interested citizens of America. No material returns were received or expected. The knowledge of their need was sufficient to reach the hearts of this heaven-blessed nation.

All these benevolent deeds tell of the spirit of America. Her people are a great people. The unselfish spirit that has been the part she has played in the great war and afterwards expresses, to some extent, her appreciation for God's rich blessings. But in the eyes of Almighty God this alone does not answer. Work-righteousness is not a conception of Christianity. All may be given to feed the poor, but if there is no love to God and fellowmen it will profit nothing.

Love to God is shown by praising His most Holy Name. Acknowledging His gifts with thanksgiving is a request of God Himself.

Intermediate Department

Memory Context—II Cor. 8:12-13 and II Cor. 9:6-15

November 4.

TOPIC—A CITY PASTOR

Hints for Leaders.

Have available the textbook, "In the Vanguard of a Race." Consult article by Miss Scherer, and then if desired assign portions of book to supplement this article.

Prayer should be made for colored churches and pastors, in general, and locally especially.

Assign subject for paper, "What Is the Lutheran Church Doing for the Colored People?" Ask your pastor to supply sources of information.

Reference in Miss Scherer's article is made to the Pullman Company and to Fisk University. Assign to some one to report on "The Pullman Company" and another on "Fisk University and Its Founder."

Debate and pass on following resolution: "Resolved, that it is as wrong to steal from a corporation as from an individual."

Physical Department

The "zip weather" is here. Plan occasional brisk walks.

It is possible that some college is located near you. It is possible to secure admission to football games from college authorities if statement is made that a hike is planned with a game of this kind as a goal.

Just kicking a football is good exercise and even enjoyable sport. Try it.

Educational Department

Some evening invite some one competent to explain the use of a Pullman, day and night service. Ask questions. If near a railroad yard perhaps an examination of a Pullman may be possible.

Mrs. A. F. Keller in her article, "The Nurse," for November 18, makes suggestions which might be carried out in more detail in a special evening. Look this article over with this in mind.

Intermediate—Offer to aid in making Junior Luther League Day a success. It is set for November 11 this year.

Plan a program for Luther's Birthday, November 10, and give selections from his writings and his hymns, besides a sketch of his life. Urge several to write a sketch of his life; select, if wise, and give recognition to the best.

Social and Service Department

A Thanksgiving Day social!

Plan a gift for Thanksgiving Day. If desired, procure funds through a Thanksgiving envelope. These can be secured for 25 cents per hundred from the Orphans' Industrial School, Loysville, Perry County, Pa.

Offer to aid any local colored church or pastor. It will cheer up such possibly.

On the "Nurse" night plan a surprise for any one of your congregation training for a nurse or already in such work.

November 4, 1923.

A CITY PASTOR

Miss Mary Scherer

Bible Lesson: Luke 19:41-48.

"There was once a colored boy who thought he would some day be a preacher, but as he grew older he decided that being a preacher was too poor an occupation for a young man with brains and education. He wanted to make money, and of course that cut preaching out. Yet today in a Massachusetts city William DeBerry is the pastor of one of the largest churches for colored people in America. Far from being rich, as he once hoped to be, he is, however, as happy as the day is long, and he is bringing happiness to hundreds of others every year."

Read Jonah 1:1-3. The Lord called Jonah to go to Nineveh. Instead of heeding the call to go to Nineveh he decided that he would go to Tarshish instead. As is always the case when the Lord calls to go to one place and the person called decides to go to another place, unhappiness was the result, and others, as well as Jonah, were made to suffer on account of Jonah's refusal to hear the call of the Lord. The Lord called DeBerry to be a preacher. He decided to be a doctor instead, but his decision was not able to hold out long as opposed to the call of the Lord.

His Persistence.—When William DeBerry was a little boy in Tennessee he developed his disposition to do the thing that he started out to do. At one time he stayed on a horse until he almost froze because he

had said that he would show a stranger the way to the mill. He ached with cold so that he almost cried; his teeth chattered. He longed to get down and dance on his poor frozen toes and warm them; but he stayed on the horse and led the stranger to the mill because he had said that he would do it, and because he would not be a quitter. When he was ten years old he showed this same persistence. He got a job on the road breaking stone. A boy who broke a pile of rock a foot high and five and a half feet each way was paid fifty cents. William DeBerry started the job of "pecking a perch" and stuck to it until he had earned his fifty cents. Then he showed another quality that was a very good one. He took his fifty cents and bought a dress for his mother. So we can say that he was *persistent* and that he was *unselfish.*

His Honesty.—The question is sometimes asked whether a negro is honest. A story in DeBerry's life will answer the question so far as he was concerned. He became a porter on a Pullman. When he had finished his first run the conductor handed him a roll of bills, saying that it was his half of the "cutting." This meant that the conductor was keeping for himself money that belonged to the Pullman Company. DeBerry knew this because he knew that the conductor had not given him the checks to some of the berths for which passengers had paid on the train. DeBerry was frightened at first. He was afraid that he would lose his job if he did not take the money; but he remembered that his mother had taught him from his boyhood that he must be honest no matter what happened. He tried to think that it was the conductor's stealing and not his; but he knew that he was not honest in thinking this way. At last he felt that he would rather lose his job than take the money. The conductor then got afraid that DeBerry would report on him. He warned all of the other conductors not to "cut" when DeBerry was porter. DeBerry's honesty brought him a reward, and he was put on a run on which he was given sole charge of the car for short distance rides. He collected the money and turned in his own reports. This story does not say, but do you think that he kept any of the Pullman fares for himself?

His Change of Mind.—Though DeBerry was honest and though he was persistent, there was a time when he lost his persistence. When he was a small boy "pecking" stone he expected to be a preacher; when he became a young man he expected to be preacher; but after he had begun to make money he decided that preaching was out of the question. He would be a doctor. He felt that ministers never made any money, and money he meant to have—money and the comforts and power that money brings. He entered Fisk University and began his Senior year still planning to be a doctor. He was not happy in his planning. His honesty told him that the Lord was calling him to use the life that He had given him by being a preacher and he was planning to be a doctor instead. He was much like Jonah, who decided to go to Tarshish instead of Nineveh, where the Lord had called him. Though DeBerry was preparing to be a doctor, he heard all of the time the Lord's call to be a preacher. The final call came to him through a lecturer who was at the university. DeBerry tried for days and nights to get away from the question that had come to him; but he could not sleep and he could not be happy until he had settled the matter and decided to enter the seminary rather than the medical college.

His Work.—He began his work as a pastor in a small church in Springfield, Mass. When he began work in this church there was nothing to indicate that it would grow into a large church—nothing but his persistence, his honesty, his unselfishness, and his consecration. Several years ago the Interchurch World Movement made a survey of a number of churches in America in order that they might find the one that had the best organization. After visiting many churches the church of the colored Tennesseean, William DeBerry, was reported as having the "most efficient system of organization and work of any church in the group surveyed, regardless of race or denomination." He has a big modern church on a large corner lot. There is a beautiful organ and there is fine institutional equipment. There are large, well furnished parlors, with a piano and victrola, magazines and books. There are clubs for girls and clubs for women. There are clubs for boys and young men which have a hundred members enrolled. There is an employment bureau. There is a parish house for working girls which cost $15,000. There is an apartment house and also a number of small houses that provide shelter for twenty-eight families. The work is growing from year to year, and DeBerry is bringing happiness to hundreds of his people.

"The man who is called to be a physician has a noble calling; but the man who is called to preach and answers with his whole life need not fear that he will be shut up to a service less than the best."

November 11, 1923.

GREAT WORDS

Hebrews 11.
Rev. C. W. Barnett

HINTS FOR LEADERS.

Have some one read the topic.

Study the characters in this chapter in this way: Let the leader read verse 4 and

then have some one tell the story of Abel as found in Gen. 4. (Assign these characters before the meeting.)

Read verse 5 and have some one tell the story of Enoch as found in Gen. 5:21-24.

Read verse 7 and have some one tell the story of Noah as found in Gen. 6, 7, 8.

Read verse 8 and have some one tell the story of Abraham as found in Gen. 12.

Read verse 17 and have some one tell the story of Abraham offering up Isaac as found in Gen. 22.

Read verse 22 and have some one tell the story of Joseph, Gen. 37.

Read verse 23 and have some one tell the story of Moses' birth and preservation, Ex. 2.

Read verses 24 to 27 and have some one tell the story as found in Ex. 3 to 11.

Read verse 28 and have some one tell the story of the Passover, Ex. 12.

Read verse 30 and have some one tell the story of the fall of Jericho, Josh. 6.

Hymns—"Faith of Our Fathers," "My Faith Looks Up to Thee."

TOPIC.

This is the wonderful chapter on Faith. The first verse of this chapter is the only place in the Bible where we have what can be called a definition of faith. It seeks to explain what faith is. "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is represented as a double object, "things hoped for" and "things not seen."

"Things hoped for" are personal and concern each one of us. What we hope for is what we expect to achieve and to win, to possess and to enjoy. Are you hoping for the best things? Do you have faith in Jesus Christ? What are the elements of faith in Him? First, there must be knowledge. Faith also involves the assent of the understanding. And the completing element is trust or confidence. Test your faith by these elements. You have knowledge of Christ. You give your intellectual assent that He walked upon earth. Now do you trust Him? Have you confidence in Him? Do you believe that He is able to do all that He says?

These men of old spoken of in this chapter were men of faith. So that they had the "assurance of things hoped for, a conviction of things not seen."

An old colored preacher gave the best illustration of faith that I ever heard of. He said faith was willingness to do what God told us to do, without asking questions; and then to illustrate it he said: "If God tells me to butt my head against a stone wall, I butt; that is my part; going through the wall is the Lord's part."

Let us do what God wants us to do and trust Him for results.

November 18, 1923.

THE NURSE

Mrs. A. F. Keller.

The leader in introducing this topic should give a short history of the development of the profession. (If your local Red Cross Chapter can supply you with the booklet, "Opportunities in Nursing," you will find a summary in the first chapter. Consult any encyclopedia. Ask your librarian.) The history is such a romantic story the leader should master it in order to create interest in the topic. After this history the leader will lead up to the scope of the field and call on different leaguers who have prepared short talks on the different phases.

The first speaker—"The Nurse in Scripture."

Hints: Write to our Inner Mission Board, Rev. William Freas, secretary, for the booklet, "Christ the Nurse." This will be most interesting and different. Look up the meaning of the word "nurse." Give the "Good Samaritan" as an example of real nursing—to stop and care for any one, at any time. Rom. 16:2—St. Paul speaks of Phœbe as a "helper of many"—undoubtedly one who has nursed the sick. Look up the following Scripture references to show it is our Christian duty to care for the sick: Matt. 10:8, Matt. 25:43, Luke 10:9.

The second speaker—"The Nurse in the Foreign Field."

Hints: Secure from the Missionary Headquarters—844 Drexel Building, Philadelphia, Pa.—the poem, "Our Missionary Nurse." The first three stanzas of this will be a fitting way to open your talk. Give the following arguments for nursing in foreign field. (Often by ministering to the body an avenue is opened that leads to the ministering of the soul. Homes closed to men—the woman nurse enters. Cite the story "The Little Green Door," from the Missionary Headquarters.)

The third speaker—"The Nurse in Every Day Life."

Hints: Secure from your local council of the Red Cross "Have You a Community Nurse in Your Town or County?" This will give you an outline of the work of a community nurse—and also some striking statistics emphasizing the necessity. Tell the duties of the visiting nurse. Mention the nurses stationed at free clinics, children's milk stations, in schools and factories. Stress the part these women play in the life of a nation.

The fourth speaker—"The Nurse and the Church."

Hints: How can I serve my Church as a nurse? Discuss first of all the "Nursing Sister." Look up in the report of the Mary J. Drexel Motherhouse for Deaconesses the number of sisters doing nursing work in in-

stitutions, community stations, and hospitals. Write to Mrs. W. P. Braun, 250 Pelham road, Germantown, Pa., for the folder, "In His Steps," to illustrate the works of mercy. If I cannot be a deaconess and I am a nurse, can I still serve my Church? Yes. How? In her institutions; in parish work, and in settlement stations.

The finest way to bring your meeting to a close would be to have a community nurse, Red Cross, or Visiting nurse address the girls, on present nursing as a vocation. If that is impossible, secure from the Red Cross "A Challenge to the Young Women of America," and have your superintendent present the need for nurses.

Of course the leader will have mentioned Florence Nightingale in her history of nursing. Secure enough leaflets, "Florence Nightingale's Choice," by Mrs. F. E. Cronk, from the Missionary Headquarters, to distribute to every one at the meeting.

Resolve to do some practical work. Perhaps you can organize a class in first aid.

November 25, 1923.

THE OLDER AND THE YOUNGER

Rev. Elmer F. Rice.
I Peter 5:1-7, Luke 2:42-52.

DAILY BIBLE READINGS.

Monday—Folly, Luke 15:11-24.
Tuesday—Selfishness, Luke 15:25-32.
Wednesday—Murder, Gen. 3:3-15.
Thursday—Punishment, Deut. 21:18-21.
Friday—Instruction, Prov. 4:1-27.
Saturday—Carry On, 1 Chron. 22:6-19.
Sunday—The Younger and the Older, I Peter 5:1-7.

SUGGESTED HYMNS AND SONGS.

"Blest Be the Tie That Binds."
"Chief of Sinners Though I Be."
"He Leadeth Me."
"Jesus Loves Me."
"Rock of Ages."
"Christian Children Must Be Holy."
"Where Is My Wandering Boy Tonight?"
"Parable Song."
"Follow Jesus."

SHARP SHOOTING.

Counsel of Older to Younger. Lev. 19:32; Prov. 1:8, 9; 23:22; Matt. 19:19; Eph. 6:1; I Tim. 4:12.

Instruction. I Kings 2:1-14; Deut. 11:19, 20; Ps. 34:11; Prov. 22:6.

Obey the Older. Luke 2:51; 7:7, 8; Ex. 20:12.

Promises to Children. Matt. 18:4, 5; Matt. 19:14; I John 2:12, 13.

Correction of Children. Prov. 13:24; 23:13, 14; 29:15, 17; Heb. 12:5-14; John 15:6, 7.

Belong to God. Gen. 35:5; Ruth 4:13; Job 1:21; Ps. 127:3; Luke 1:13-17.

SUGGESTIONS FOR THE MEETING.

This meeting should be very interesting to the Luther Leaguers. It deals with things vital to each one of us. We have certain duties to those who are older and we have certain duties to those who are younger. We do not want to be rude and impolite and unmannerly in the presence of others. The leader should plan the lesson at least a week ahead. Have the parts given out to the ones of the society in plenty of time.

If you can, have some one sing as a solo "Where Is My Wandering Boy Tonight?" If you have Dr. Trumbull's book, "Oriental Social Life," have some one give a digest in his own words of the chapter, "The Oriental Idea of 'Father.'" Provide all with Bibles and let the leader call out the "sharp, shooting" verses; the first one who finds the verse let him rise and read the passage. This work will help us to learn our Bibles. Have something different each meeting.

A CONVERSATION.

Father: My heart is very sad today. I have tried to give to you, my children, the best possible. It seems that you have not heeded the advice which I gave you. You are going into places which I wish you would not go into, and your chief desire is to seek the things of self.

A Son: But, father, you must remember that the times have changed and we are living in the twentieth century.

A Daughter: Yes, father, you know that we must do as the other young people are doing, for if we do not we will be left all alone. We must go to parties and dances and "movies" and go out autoing.

Father: I am not so sure about the things which you say, my children. Our age is not so much different from the years of my youth. It is not necessary for us always to do as the Romans do when we are in Rome. When the crowd shows disrespect for superiors and elders, it is not necessary for us to do the same. The boy who shows respect for his elders is the boy who is respected. The world honors the boy who respects his parents and his elders. Washington, Lincoln, McKinley and many others respected their parents and showed them marked respect in public.

Another Son: Father, we all love you and mother, and we respect you.

Father: Perhaps you are like the boy our pastor told us about the other day. The time for the graduation of that boy was at hand. He was a "good fellow" with his chums. He always seemed to have plenty of money and he wore fine clothes. The father and the mother worked hard to keep their boy in college. Their hands were rough and their backs were bent with toil for their son. This was the time of their lives, for they were going to see their son graduate. They appeared on the campus and some of the boys said to that son, "Who is that man and woman coming up the walk?" That boy said, "Oh, that is the old

man and the old woman. I wish they would have stayed at home; I don't know what business they have here anyway." The other day I heard you say to your associates, my sons, that you wished that I (the old man) would not meddle into your business. You knew how to "take care of yourselves."

Son: Well, father, we are strong and are going to school, and we are learning everything there, so we ought to know how to take care of ourselves.

Father: Boys and girls learn to respect their teachers in the schoolrooms, but seem to forget all about it as soon as they get out of the schoolroom. There is a need of another set of facts being brought to our attention. The school is training our mind, but our heart needs to be trained as well.

Mother: Yes, my children, your father and I have been grieved on Sunday morning that you go home after Sunday School and do not stay for the church service.

Daughter: Oh, it is too long to stay all that time.

Mother: You go to the "movies" and stay three hours at a time; you go to a party and remain for a longer time. My daughter, it is very clear to us that you are not showing respect to the pastor of our church. You are slighting him. You should learn to know him, for he has many things to help us. Yes, it was yesterday that I saw you boys push Deacon Jones off the pavement, and then you laughed about it. He is an old man and a Christian man, one who loves his Saviour.

Youngest Son: We were only in play.

Mother: We must be careful in our play and not do these things which bring upon father and me disrespect. The people blame us for the things which you boys and girls do. Jesus respected his mother and obeyed when He was a boy. Jesus gives us instructions in the things we should do and the things which we should not do.

Where do we find what Jesus has to say? asked one of the daughters.

Mother: It is in the Bible that we find about Jesus. His words are interesting for us to read. Take the parable of the Prodigal Son, who wanted all of the money which belonged to him so he could do as he pleased.

Son: Tommy Jones told me the other day that he asked his father for his money so he could have a good time.

Father: But let us see this son in this parable. He got the money and went away from home and wasted his money. He came to want and poverty. He had to work hard and do humble work. Then he thought of home and his father. He decided to go back home and ask forgiveness. He went, and received a welcome from his father. God is our Father, and we take the things He gives us and we use them for ourselves, and then when God's blessings are all gone we get in want, and it is only when we go back to Him and confess our sins that we are forgiven.

Sons: We never knew that there were such stories in the Bible.

Mother: I learned these in Sunday School, Church, Luther League and other societies of the Church.

Oldest Son: Let's begin next Sunday morning and go to all of the services of the church so we may learn how to respect our parents, our elders and our God. All in favor say, "Aye."

All together: Aye.

Next Sunday morning father, mother and children all go to the service of the church together.

A MESSAGE OF LUTHERANISM

(*Continued from page* 13)

longer enlightens the word, but makes it less easily understood. We find in many churches of today that the pulpit makes a show of philosophy, wit, politics and even the gossip of the day. The Bible supplies a motto, but the newspaper gives the text. In this condition the Lutheran Church, the Church of the Word, should say: "The Word alone." True as she is to every jot and tittle she fully holds what Christ has said: "The words that I speak they are spirit and life." The Word as the only rule, as the living seed, as the true light, must be magnified by confession and practice. The simple and straightforward law and gospel must be proclaimed with power and unction. Woe to us if we neglect this and imitate those about us!

Let us teach and preach the treasures of truth fully, freely, fearlessly, forcibly.

The second message of Lutheranism is: "One Lord, one faith, one baptism." The cause of churches abandoning the old positions is due partly to the movement toward the truth, but in a greater measure to indifference toward the whole truth. It must be pruned down constantly.

The Bible is not consulted. The history of the Church is disregarded. What separates denominations and their subdivisions is regarded as minor. This conclusion has been reached not by a careful examination of the truth, but by a foregone idea. People are everywhere singing: "Blest be the tie that binds," but when you look for the tie, it is a rope of sand. Over against this babbling, effervescent unionism, true Lutheranism says, One Lord, apprehended by the one faith, wrought by the sacrament. According to the Scripture, it demands a unity of the doctrine of the Gospel and the administration of the sacraments. It

(*Continued on page* 32)

Junior Department

DEAR JUNIOR SUPERINTENDENTS:

Are you advertising your Junior League? Does the whole congregation know what the Juniors are doing? Celebrate "Junior League Day" and show them. It has been suggested that November 10 (Luther's Birthday) be so observed and a public program be given. Plan this now.

In the Program Packet (order from this office, 40 cents) there is a special leaflet for just this purpose. It suggests the program—consisting of drills, hymns and papers, etc., to be given by the Juniors, and a simple pageant showing the function of the Junior League. The costumes are easily made and are most attractive, the speaking parts are easy, and the children will enjoy it.

Plan to have this given by your Junior League; send a report of the meeting to the Junior chairman (the best one will be reported in the REVIEW); and send along a picture, if you can get one of the group.

Note the Junior League Constitution in the September REVIEW. Go over it carefully, and model your Junior League along these lines. Not all at once, but one part of the work at a time. It covers pretty well what we aim to accomplish in the Junior League.

Some one has asked, "Just what are the Junior League's aims, and what is it striving for?" Here is the answer:

The Junior Luther League first of all is the children's organization which is training them to be leaders. By helping them to conduct their own meetings, by giving them things to *do*, by leading them to think and talk for themselves through the study of the Junior Topics, the Junior League is training for service, raising up trained Senior Leaguers, and intelligent, active church workers.

Second, the Junior League trains the child in a knowledge of the Bible. Bible stories and drills and memory work are taught, Bible reading encouraged. Prayer, reverence, worship, and church attendance is also fixed in the Junior League.

Next, the child is taught to know his church. A knowledge of her history, her beliefs, and her way of working is made part of the plan of the Topics, and of the suggested supplementary work.

Fourth, the child is given a world-wide vision. The League is missionary, if anything, and missionary stories and lessons, missionary giving, missionary service, as part of the League's second objective, are all begun in the Junior League.

Knowing the Bible, knowing the Church, knowing her world needs, and intermingled with all this, through the knowledge given, a preparation for the catechetical class and church membership! All this in the Junior League! A big program, you say! Yes, and one which can only be carried out by each one of you, local Junior Superintendents, studying, praying, working, being "not weary in well-doing," planning and guiding these Juniors, the greatest opportunity and chance in your Church.

As we go through this Reformation season, let us more fully realize the glorious history of our Church, her faith, unmovable as the heavens, and let us give to these Juniors as they gather week by week in the Junior League the things just enumerated, which is their rightful heritage.

Yours in the service of the children,

BRENDA L. MEHLHOUSE.

November 4.

THE NOVEMBER TOPICS

(Missionary) "The Magic Box"

(The missionary programs are based on the Junior textbook, "The Magic Box," which can be secured for 40 cents, paper cover, and 65 cents, cloth-bound. A set of "Negro Neighbors' Picture Stories," for 50 cents, and the "Negro Neighbors' Picture Sheet," 25 cents, will help make these stories on the negro more real and interesting to the Juniors.)

See the leaflet in the Program Packet, "The Magic Box," for additional hints for these missionary meetings.

For the program for this meeting, see the leaflet, "Programs for Weekly Meetings," also found in the Program Packet.

Have the story of Chapter V told by a good story teller.

Then have the children "act out" the story.

A simple way is to appoint a child to represent each one in the story, and at the close of the lesson ask them to act out the story. Children are natural actors, "the

dramatic instinct is well developed," the textbooks tell us; use this in your Junior League.

November 11.

COALS OF FIRE

The Right Kind of Revenge

BIBLE LESSON—JOSEPH'S KINDNESS TO THE BROTHERS WHO SOLD HIM.

(Prepared by Miss Laura Wade Rice.)

(Have Juniors read references.)

It is easy to be good to people who are good to us.

But it seems easier to get angry and plan how to pay back those who do us harm.

Unless—our hearts keep company with God.

He makes hard things easy.

Long ago a boy found this out.

He had ten big brothers who disliked him.

This is why they disliked him. (Gen. 37:3-5.)

If you dislike any one your heart is filled with unkind thoughts.

Satan is always ready to give you a chance to change these thoughts into actions.

This is the chance he gave to Joseph's brethren and what they did when Joseph's father, Jacob, sent him on an errand to them. (Gen. 37:18-28.)

Though Joseph was only a boy he knew he had very little chance ever to get back home.

But he knew God and had been taught how to please Him in what he did and said.

Instead of nursing ugly thoughts he tried to do what would please God.

God can keep company with a boy like that. (Gen. 39:1-5.)

Trouble came and he was put in prison. (Gen. 39:21-23.)

Through God's care he became first in the kingdom. (Gen. 41:38-40.)

In the famine days his brothers came to buy grain.

How would Joseph treat them?

This is God's plan. (Prov. 25:21-22; Rom. 12:19-21.)

Joseph had forgiven them in his heart long ago.

But he wanted to see how his forgiveness would affect them, whether their hearts were changed or not.

So he pretended to be hard to little Benjamin.

You boys and girls all know what he did.

Benjamin was now his father's pet, of course.

Did they hate Benjamin, as they had hated him? (Gen. 44:14-34.)

Now we will read the coals of fire chapter, verses alternately. (Gen. 45:1-28.)

Was not that a wonderful way to pay back evil with good?

LESSON STORIES. (1) ELEANOR CHESTNUT'S REVENGE.

Eleanor Chestnut was one of the bravest of missionaries in China.

She, together with a group of young workers, was stationed at one of the mission schools at the time of the Boxer Rebellion.

It was a time of great peril for the little group of girls—for the men had all gone to help the Chinese Christians.

They stuck to their post, and held the school as long as possible.

Had they been willing to desert the school and give it over to the heathen soldiers, they could have saved their lives.

But they refused to leave their post.

They held it as long as possible.

But the enemy was in such large numbers that they were finally captured, and the brave girls led out to be killed.

Did Eleanor Chestnut, who was the leader, show in her heart or acts any hard feelings toward the captors or any revengeful spirit?

"I must live and die as a Christian," was her thought.

And as she was led out to be killed she went, not struggling and protesting, not begging her captors to spare her, but with head up, and as she passed out she stopped, and, stooping down, bound up the wounds of some of the soldiers round about, who were to put her to death.

She had her revenge.

(Leader should get the whole story of Eleanor Chestnut from a book of missionary stories, and, if desired, tell a fuller story.)

(2) HOW PEGGY "HEAPED COALS OF FIRE."

Peggy was a newcomer in Junior League.

In the big city where she had lived she was the Junior president.

But out here in the country where the family had just moved she felt out of place.

The other girls—little country girls—did not understand her.

They thought her "stuck-up" and "citified," and never asked her to join in their plans.

They let her sit by herself in the back seat.

They laughed at her white dress and her white hat with blue flowers. None of them were so much dressed up.

At school it was even worse.

"Miss City Girl," they called her.

And yet Peggy was not really the least bit proud or vain.

And she wanted to play with them, and felt badly.

The worst of all was the picnic.

Early in September they planned it.

They talked of nothing else, at school and at Junior League.

But Peggy was not invited!

And then she "got even."

She arranged a Hallowe'en Party, to be given in her big country home.

The loveliest invitations, all orange and black, with black cats, "and everything," were made.

The girls heard about it.

"Suppose she'll invite a lot of her friends down from the city for her old party," they said.

And then a funny thing happened.

The invitations were sent out, and that morning at school every single girl in the room found one at her desk!

They felt a little ashamed—but they went.

And they had a most wonderful time.

The best kind of games—new ones that they never knew about.

The house was decorated everywhere with black and orange.

And the refreshments!

Apples and nuts, and all the other Hallowe'en goodies.

But besides that there were wonderful baskets of crepe paper, and paper hats, and many other things they had never seen before, sent down from the city, for them to take along home.

They all called Peggy's party the best yet!

And you can be sure that never after that did they call Peggy "Miss City Girl" or leave her out of *their* good times.

She had "heaped coals of fire" on their heads!

(3) AN "HONORABLE REVENGE" IN CHINA.

Horace Pitken Tracy was a Chinese missionary.

It was the days when the Chinese did not like missionaries.

It took a lot of courage to preach to them and teach them.

He was constantly in danger of his life.

And finally he was captured and led away to be killed.

Did he think of himself only then?

No, even to the end his thoughts were only of how he might help God's work.

Thinking of his wife and little son back home, he sent them this last message: "Send Horace over here when he is big enough to come, to carry on this work."

This was his revenge for the taking of his life.

November 18.

THE SPEAR IN THE GROUND

The Best Way to "Get Even"

BIBLE LESSON—HOW DAVID GOT EVEN WITH SAUL.

(Prepared by Miss Laura Wade Rice.)

(Have Juniors read references.)

Saul the king had disobeyed God, and so God had to punish him.

He thought he would go free by saying that he was sorry, but God saw his heart. (I Sam. 15:24-29.)

Then God sent Samuel to anoint the young man David to be the next king.

God was with David as he slew Goliath. (I Sam. 18:5-16; 19:1, 2, 18, and 20:1.)

Saul was angry with Jonathan, his son, for loving David, and told him that as long as David lived he would never get to be king.

Jonathan knew David had been chosen by God to take his place, but for all that he loved him still.

But Saul sought to kill David. (I Sam. 23:14, 15.)

One day Saul and his soldiers got very near where David was.

Saul even went into a cave where David was hidden.

David reached out and cut a piece from Saul's robe.

After Saul went out David followed him. (I Sam. 24:8-22.)

But Saul broke his promise and hunted again for David to kill him. (Read I Sam. 26 alternately.)

So David returned good for evil, even though Saul had sought his life.

Saul himself admitted that David's way was the best.

(Print I Sam. 24:17 on blackboard.)

Is this your way of getting even?

If not, why not?

LESSON STORIES. (1) WHEN BILLY "GOT EVEN."

" 'Tain't fair," said Billy.

"What isn't fair?" asked his father.

"Why, the way the fellows won't let me play on the football team, when it's my football, too!"

It seemed that the boys of the grammar school had a team, and Billy was not elected on the team, but was only a "scrub."

It may have been that he couldn't play as well as some of the others, it may have been that perhaps the other boys did not know Billy as well as they did the other boys, who lived closer together.

At any rate, Billy was not on the team, even though he tried hard and had supplied the ball.

Saturday came, when the Clinton Grammar School, to which Billy belonged, was to play the Williams School.

How Billy wished he might be on the team.

But he had gone to practice after school every night, and hoped that he might have a chance to play, even if he were but a "scrub."

The time for starting the game came, and the boy who had played quarterback was not on hand; he had sprained his ankle.

Surely he would be allowed in the game now.

But the boys, as they talked over the game, put in another one of the scrubs in his place.

He felt pretty badly.

And then, near the end of the last half, came Billy's chance.

The "sub" was not doing very well, and the score was a tie.

They needed a goal so badly!

And then they asked Billy to try his skill.

He went into the game.

Should he sulk now because he had been kept out of the game so long, and just "play along," or should he do his very best?

As he walked across the field his mind was made up.

He went into the game with all his might and main; he was not working for himself, but for the team and for the school.

He watched his chance.

He did his best work, captured the ball, carried it across the field, away from all his pursuers, and up to the goal line.

A kick sent it over.

He had made a goal.

The whistle blew; time was up.

Clinton Grammar had won the game.

(2) A Revenge Playground.

He was a ragged, hungry little immigrant boy.

He had hunted for work and something to eat.

He could not find them in the dirty, wretched tenement part of the city.

It was raining, and he huddled down back of a big packing box.

His heart was filled with angry thoughts.

"I'll get even somehow," he said; "things ought not to be like this."

Years afterward this same little immigrant boy—Jacob Riis—now a grown man, happy, working on the *New York Tribune*, a newspaper of the day, still felt that things ought not to be like that.

His work took him into all parts of the miserable, dark tenements.

He saw little children with no place but the crowded street to play.

He saw tired mothers and sick babies, who grew more tired and still more sick, because the houses were built so high and so close together that the air and sunshine could not find its way into them.

Of these sections, Mulberry Bend was the worst.

He saw many things that made him feel very bad.

And Jacob Riis was a fighter.

He began to write stories of these places and print them in the newspaper.

He stirred up people to make the landlords build better and lighter homes.

He tried to get some place for the children to play.

He kept at it until the people began to see the wrong of such things.

He wrote a book about it.

And gradually things began to get better.

The people who owned the houses had to make them better and more fit to live in.

The streets were cleaned up.

The people themselves began to help.

And Mulberry Bend—the worst spot in the whole district—in which had been the spot where stood the box behind which Jacob Riis, the little immigrant boy, had hidden—was changed into Mulberry Park—a place of green trees, and walks, and sunlight, and fresh air—a park, a playground for the children.

And Jacob Riis, when he saw it, said, "Now, now I'm even."

(3) Burying the Hatchet.

The Joneses had never loved the Smiths.

And the Smiths had never loved the Joneses.

Which was really too bad, for after all the Joneses were nice people, and the Smiths were nice people, and it had all started over something too small even to remember.

The Joneses' dog had torn up some of the Smiths' vegetables, and the Joneses' children had thrown stones at the Smiths' dog, and it had hit one of the Smiths' children, and then Mrs. Jones and Mrs. Smith had talked it over, and when Father Jones and Father Smith came home that night they talked it over, and after that none of them spoke one to the other.

But that had been long ago, and, somehow or other, the children were beginning to feel it was foolish, and the parents were, too, but they didn't know just how to stop such a foolish quarrel.

Until one day one of the Jones children came home from Junior League, and began talking about the lesson.

It had been the story of the Golden Rule.

And meanwhile one of the Smith children was talking about the same thing, and that started things.

"Do unto others"—that meant the Joneses, didn't it? the Smiths said.

And, "Why, I believe that means the Smiths, too," said the Joneses.

And it finally all ended by them coming together at the fence and talking over the whole thing, and at last deciding that they would forget all about such a silly little quarrel, and be good neighbors.

Which they did.

And which reminds me that boys and girls in the Junior League must be very careful about the lessons they talk about at home which they have heard in Junior League!

November 25.

THANKSGIVING

BIBLE LESSON—WHERE ARE THE NINE?

(Prepared by Miss Laura Wade Rice)

(Have Juniors read references.)

We have two stories, one of Joseph and one of David, showing how to treat one who does us harm.

Our story today is of how not to treat one who does us a kindness.

It is about ten men who were in trouble and were helped.

No one knows their names, or whether they were old or young, or had been rich or poor.

Nine were Jews and one was a Samaritan.

But, however different they may have been years before when they were well and strong, they were all alike now.

Some time in the past a curious white spot had appeared somewhere on the body of each, striking frantic terror into their hearts, for it meant that they were lepers.

They must leave home and dear ones to be outcasts, avoided and feared, to live far away from men and die loathed and lonely.

No hope came to them, for no one could cure a leper!

Then came strange stories of a wonderful Teacher, who was also a Healer—Who had cured their terrible disease!

Would He ever come their way?

Would He heal them if He did?

One day, oh, joy, they heard He was coming. (Luke 17:11-13.)

They saw Him, they prayed for help; would He give it?

Would He call them to come?

No, He sent them away. (Read over verse 14.)

Each man knew that the law said that a leper must go to be examined by the priest.

But did no one turn with a word of thanks to the Healer?

When the feeble limbs became strong, and the dry white flesh soft and rosy, and the cracked voices musical—how could they only think of themselves and not of Him?

Nine went on to Jerusalem. (Verses 15 to 19.)

Only one had a Thanksgiving Day.

Are we like him, or do we belong to the nine?

"All this year Thy hand hath blessed us."

"What shall we render unto the Lord for His benefits unto us?"

Will we stay at home and play and eat till we can hold no more, and call that Thanksgiving?

Or will we go to His house to tell Him our thanks of our grateful hearts?

(Have all read in unison Ps. 100.)

THANKSGIVING STORIES. (1) WHY WE ARE THANKFUL.

(To be written on slips of paper, distributed, and read by the Juniors in turn.)

I am thankful for our United Lutheran Church and its work.

I am thankful for our Board of Education that helps those in colleges.

I am thankful that men are studying to be missionaries.

I am thankful for our kindergartens in Japan.

I am thankful for our schools and hospitals in India.

I am thankful for our mission schools in Africa.

I am thankful for the Luther League and the work it has done in 1923.

I am thankful that the Luther League is the Young People's Society of our United Lutheran Church.

I am thankful for Junior Leagues and the work they are doing, to train boys and girls.

I am thankful for our Board of Foreign Missions and the missionaries they have sent out.

I am thankful for the Women's Missionary Society and the work it is doing.

I am thankful for all the deaconesses.

I am thankful for the work in Porto Rico and the Virgin Islands.

I am thankful for our hospitals, our orphan homes and settlements.

I am thankful for our home mission churches and pastors.

I am thankful for the work among the Jews, the Italians, and the other people who come to live here from other lands.

I am thankful for church and Sunday School.

I am thankful for pastor, teachers, and all our church helpers.

(2) THE FIRST THANKSGIVING.

(Have one of the Junior girls in Puritan costume—a gray chintz dress and a white kerchief—tell the story of the first Thanksgiving Day.

A very good story under this title can be found in the book of stories—"Tell Me Another Story," by Bailey.

(3) WHEN MARY LOUISE WENT TO CHURCH.

Mary Louise was only a little girl.

She was only "half-past three."

She didn't always like to sit in church.

But this was Thanksgiving Day and the whole family had gone—and taken her along.

She listened to all the pastor said.

She didn't understand all that was said, but one thing he did say which she understood.

That was about being thankful.

And he said one should be thankful all

the time, and he mentioned about every one "saying thank you" every time one sat down at the table to eat, just as Miss Grey, her Sunday School teacher, told them ever so often.

Now that was something that they didn't do at Mary Louise's house.

They somehow just let it slip by.

And when Mary Louise went home from church she made up her mind what she was going to do.

So when they were all gathered round the Thanksgiving table, Mary Louise climbed up into her chair, and then, looking up at everybody at the table, said, "Don't you think we ought to say thank you like the preacher said this morning?"

And shutting her eyes she said, "Dear God, we thank Thee for these good things which we have. Amen."

She did not mind all the aunts and uncles and cousins that were there—not a bit.

And father said, "Well, I guess if we should say 'thank you' on Thanksgiving Day, we ought to say it every day."

And grandmother, looking down from the head of the table at Mary Louise, said something about "a little child shall lead them."

(4) How John Gave Thanks.

John had been hearing much about giving thanks in the weeks before Thanksgiving.

And he was wondering just what he might do to show how thankful he was.

He wanted to do something different.

He talked it over with the Junior League Superintendent.

And this was what they planned:

Down in the other end of town there was a mission school, and in it were a large number of boys and girls, Italians, Polish, Hungarians and people of other lands who had come to live here.

And they planned to take them a Thanksgiving celebration.

John was made chairman of this committee and he did a great deal of the work.

But the whole Junior League carried it out.

So it wasn't really his Thanksgiving, but the whole Junior League's.

But he started it and did much of the work, so part of it belonged to him.

First he went to see about ten of the other boys and got them to help him in the plan.

And then they enlisted the whole Junior League.

They went down and decorated the room the morning of the day before Thanksgiving.

And that afternoon they had the "party."

First there was an entertainment.

(The girls helped in this.)

There were piano solos and some recitations, and several exercises by the girls dressed in Puritan costume.

Then some of the Juniors acted out the story of the First Thanksgiving.

John himself was one of the Pilgrim Fathers on the way to church, and right proudly he carried the gun!

Then there were refreshments served.

The boys and girls had earned the money for these.

After that the Superintendent told stories and they played games.

The Junior Leaguers helped in these and made their little guests feel at home.

And before every one went home, each one was given something to take along for the Thanksgiving dinner the next day.

John and the other boys had worked for this.

They had gotten together from the Junior Leaguers and their friends canned goods and jellies and fruit and other good things and filled grape baskets, one for each child.

Did the little strangers enjoy it?

Yes, but not a bit more than did John, and his Junior Superintendent, and the Junior Leaguers.

Try it in your Junior League, and see if it is not a good way to show thanks.

(Note.—It is not always absolutely necessary to have your whole program in Junior League every week consist entirely of religious teachings and Bible stories. Now and then, for variety, other good stories can be used. It adds a new interest to the work. For this reason the stories in these programs for November have been suggested. Have your Juniors tell them at your November meetings.)

MESSAGE OF LUTHERANISM

(*Continued from page* 26)

asks no more, less it cannot ask. Not language, not worship, not government must be uniform. All these matters are free. But who does away with one article of our glorious confession, which has stood the test of time and been proved Biblical in every particular, opposes the true union. This then is the value of confessional Lutheranism. It forms a bond of union and whoever opposes such a union is a separatist. It is his pride and unwillingness to bow his reason under Christ and His truth. Let us then, as Lutherans, hold up our good confession, which has never failed, as our program of the union of Christendom. It is not pride and blindness of the good qualities of others, which prompts this counsel, but the knowledge of the facts of our history, of which some Lutherans know so little, and which others seem so unable to understand.

(*Continued on page* 34)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

OHIO

INDLAY—

The First Luther League of Findlay pledged ne hundred dollars toward church repair. A anvass for subscriptions to *The Lutheran* as made. The Junior Leagues sent five dollars o the Osterlein Orphans' Home. They gave a emonstration of a Junior League devotional neeting at the District convention. The Devoional Committee is at work arranging interestng and "different" ways of conducting the neetings, when the Luther League Topics are tudied. The president of the District League s a member of this league.

NOVA SCOTIA

The eighth annual convention of the Luther eague of Nova Scotia was held June 15 in unenburg. The convention was opened by a rief devotional service in charge of the Presient of Synod, Rev. E. V. Nonamaker. Busiess sessions were conducted both morning and fternoon. A paper, "The Essentials of a rogressive League," was read by Miss Viola ailman, of Bridgewater. An open discussion ollowed. A "Question Box" was conducted by he Rev. S. W. Hirtle, of Rose Bay. The conention decided to contribute two hundred dolrs annually to the Synod's fund for Benefiary Education. At the Vesper Service, the rmon was preached by the Rev. Frisby Smith, Halifax.

The following officers were elected: President, rlington Mailman, Bridgewater; vice-presint, Rev. S. W. Gartung, Midville; treasurer, iss Clara Creaser, Riverport; statistical secrery, Miss Etta Smeltzer, Mahone; recording cretary, Mrs. Milton Ritcey, Riverport.

ILLINOIS

HICAGO—

The Chicago District League has contributed e hundred dollars to the Chicago Lutheran ble School.

The West Side Leagues will purchase a radio tfit for the Nachusa Orphanage.

The North Side Leagues will purchase a ctrola for the Nachusa Orphanage.

On the third Sunday of each month the South de Leaguers visit the Old Ladies' Home on e South Side and conduct chapel services. e leagues furnish the music and the pastors liver short sermons. After the services the ung people call on those that were unable attend and hold short song services in the oms and hospital wards; they also distribute wers and literature of our church.

Ascension League has purchased a share in e Foreign Mission Board's Forward Camign.

Bethel League has made the following conbutions: Chicago Lutheran Bible School, 5; Foreign Mission Board Forward Movent, $25; Local Church Debt Fund, $100; pan Missionary's Automobile, $30.

Redeemer League has contributed $10 to icago Lutheran Bible School and $150 tord local church debt.

Hope League supports a child in India.

INDIANA

PORTLAND—

The League of Portland was host to the Leagues of Muncie, Bryant and New Corydon at a lawn party. Crepe paper and Japanese lanterns added a festive note. A "Get-Acquainted" period, in which each leaguer was given a ribbon, one of the Luther League colors, and each one introduced himself to as many as possible. Games and contests were enjoyed, and a bonfire with a wiener and marshmallow roast. About a hundred leaguers attended.

NEW YORK

FORT PLAIN—

Recently the Luther League of St. Paul's Church, Rev. Frederick J. Melville, pastor, completed a year of successful activities. The final event of the year was a banquet given to the newly confirmed members of the church. Music and entertainment were furnished on this occasion by members of the Luther League of the Church of the Redeemer in Utica, whose pastor, Rev. A. F. Keller delivered the inspiring address. St. Paul's Luther League and Pastor Melville have signed up as sustaining members of the Luther League of America. In the recent campaign, conducted by the New York State Luther League, for funds for the Japan Seminary professors' home, St. Paul's League contributed the largest amount, $176.80, oversubscribing its quota considerably. Nearly half the members of the league are subscribers to the LUTHER LEAGUE REVIEW. Pastor Melville is chairman of the Review Campaign Committee in New York State and in addition to this work is engaged in establishing new leagues in Central New York.

KANSAS

A representative group from three Luther Leagues in Greater Kansas City met at the home of our Kansas State president for the purpose of discussing the formation of a City Union of Luther Leagues. We consider these cities have moved one step forward and feel the inspiration of just such an organization will mean a great deal for our work.

A constitution was in part adopted and a rally meeting of all the leagues in the two Kansas cities is planned for the early fall. The leagues represented are as follows:

St. Mark's, Kansas City, Mo.
Children's Memorial, Kansas City, Mo.
Trinity, Kansas City, Kans.

Mr. Albert Smith, of Children's Memorial, is chairman.

"Put us on your prayer list."

NORTH CAROLINA

The third annual convention of the Synodical Luther League of North Carolina was held August 22 to 24 in Emmanuel Church, Lincolnton, N. C. The convention theme, "Let Your Light Shine," was well stressed by all the speakers.

The opening address was made by the Rev. P. D. Brown, of Columbia, S. C., who pleaded with the Luther Leaguers to let their light

shine, saying that Christ has called us to be his ambassadors, and that only through us is He able to shine.

Dr. W. H. Greever, of the Theological Seminary in Columbia, S. C., conducted the devotional services for the entire convention, using the subjects, "My Life," "My Will," "My Hindrances," and "My Work."

Mr. Walter Banker, president of the Luther League of America, brought greetings from the Luther League of America. Mr. Karl Kinard, president of the South Carolina Luther League, brought greetings from his league.

Miss Mary Propst, of Roanoke, Va., addressed the convention, making a very strong appeal to the girls to devote their life to the work of the Church.

At eleven o'clock Thursday, business was set aside and recognition was given to the Lutheran World Conference, Rev. R. B. Peery conducting the service.

Thursday evening, Miss Ruth Blackwelder, of Concord, N. C., conducted a model Luther League meeting, bringing to the leaguers the fact that our lights shine brightest and best when we have a Lutheran education, and calling attention to our various Lutheran institutions of learning. After this program, a reception was given by the local league.

Miss Maude Powlas brought a very interesting message from our mission fields in Japan.

A general discussion on Luther League problems was led by Mr. Lewis L. Thornburg.

The closing address was made by Rev. C. A. Portz, life service secretary of the Luther League of America, who presented his work very forcibly.

Officers for the coming years were elected as follows: President, Mr. E. R. Lineberger; vice-president, Mr. C. K. Wise; secretary, Miss Nellie Kate Dry; treasurer, Miss Bonnie Mauney; statistical secretary, Miss Eva Peeler.

This has been a very successful year for the Luther League of North Carolina. Not only was the budget of $4,500 raised, but the treasurer reports a balance of nearly $500.

The budget for the coming year was left at $4,500, to be divided as follows: Foreign Mission—Equipment for Rev. and Mrs. C. K. Lippard, $1,600; Home Mission, $1,600—$500 to Calvary Church, N. C., and $1,100 to Rocky Mountain, N. C.; Summer School, $50; Student Aid Fund, $250; Library Fund of Seminary, $200, and $800 for Synodical League expenses.

Until we have done our best, let us strive to do better.

A MESSAGE OF LUTHERANISM

(*Continued from page* 32)

The third message of Lutheranism is: "Holiness becometh thine house." This is a message to the life of the Church. Luther came and freed the Church of its abominations. Although he was no fanatic, and appreciated what was beautiful in song and picture, he opposed the spirit of trade in holy matters. But has not business again found a place in the house of God? In some churches we hear so much of spirituality, of prayer meetings, and of conversions? While we find in the same congregations methods of raising money which look to the end that is to justify the means. Worldly and catching entertainments are constantly held. It would bring the blush of shame to the face of our fathers, if they saw what their children are doing. We need to purify our churches and the Lutheran ideal of free giving must again live.

What will be the result, if the churches continue in permitting pleasure to be the means of attraction and collection? This work will crush out, as it is now doing, spiritual life. The Church will open the way to her young people to become of the world. May we be filled with a holy insight into this mournful sin and with earnestness fight it down. If we as Lutherans will only remain true to our own principles, if we will be but honest enough to learn what God has given us to learn, then we will be a leaven for a good. But as soon as we cast away our heritage and sell our birthright just to accommodate others, we shall become as salt that has lost its savor. We cannot become a power as long as we remain a little of everything and nothing distinctive.

But if we stand like our fathers, fully and squarely on the same truth of the Word, we shall have the power of our fathers. And this shall be ours, because it is the power of God, and God will be with us. May we then not be found wanting, but ready to deliver our threefold message and confess our good confession to the glory of God and the salvation of souls.

A MEAN THING TO SAY

"I have so much on my hands at present that I don't know what to do."

"Why not try some soap and water?"

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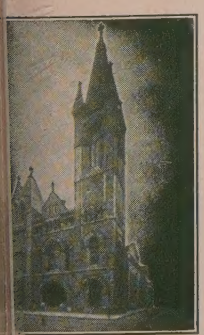

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